

SUPPLEMENT TO VOL. IV.
OF THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

BIOGRAPHY.

MEMOIR OF EBENEZER RADCLIFFE, ESQ.

IF mental powers and endowments, confessedly of the first order, have any claim to remembrance, certainly the subject of this memoir will not speedily descend into oblivion. It is but a very slight sketch which can here be offered; but, such as it is, it will be interesting, if only for the dates and facts it furnishes to those who either remember the extraordinary charms of his conversation, (and who does not remember them that ever knew him?) or have read and appreciated his eloquent writings. His writings indeed were not many or voluminous; but his was the singular praise of establishing a splendid and durable reputation on publications, which, if the work of an ordinary man, would not have survived the occasion that gave them birth.

He was born at Sheffield, in Yorkshire, in January, 1732, and was the second son of William and Hannah Radcliffe of that place. At the age of 12 years he had the misfortune to lose his father, a man respectable for his property and situation in life, but more

distinguished for the universal esteem in which he was held for uprightness and moral worth. His mother, whom he always spoke of in terms of very peculiar respect and affection, lived many years after this, and had the satisfaction of seeing her son usefully and honourably settled in the world. He was initiated in classical learning by the Rev. Mr. Cliffe, of Sheffield; and afterwards became a pupil of the Rev. Mr. Lowe, of Norton, in Derbyshire, with whom he read the Greek and Roman Classics, made himself master of Euclid, and studied Algebra and the Mathematics. At an early age he commenced his academical studies at Northampton, under Dr. Doddridge, with whom he continued till the Doctor's death, in 1751, and from whom he derived advantages as a student in sacred literature, which it is the lot of few to enjoy. He had just gone through the whole of his tutor's usual course to students in divinity, when that excellent man was cut off in the midst of his pious labours, to the inexpressible grief of all the friends

of religion and virtue, both in the Establishment and out of it. How well the subject of this memoir had improved his time and talents at school, may be concluded from the fact which he himself relates, that he was entered at Northampton in the second class, in consequence of being acquainted with those subjects which usually occupied the first year. After the death of Dr. Doddridge, Mr. R. went to Edinburgh, where he continued one session; a period of his life, which, on account of the society he met with there, and the opportunities of improving himself in general knowledge, he was accustomed to speak of as peculiarly agreeable and happy. Nothing, however, could divert him from the object, which, with his characteristic ardour of mind, he had all along kept in view—the office of a minister of religion amongst Protestant Dissenters, an office which he sustained for 26 years of his life, and with an ability which few ministers of any church have been known to equal. A tall commanding figure, a manly and forcible utterance, a plain, simple, nervous style, peculiarly adapted to sacred subjects, and a luminous comprehensive view of every topic and argument, such as familiarly presents itself to a mind of first-rate powers, combined to render him an admired preacher.

His first settlement was at Boston, in Lincolnshire, where, (to use his own words,) “I stayed for several years, endeavouring to discharge the duties of my profession to the best of my abilities, and receiving in return every instance of respect an affectionate people could give.” Whilst at

Boston, Mr. R. published three sermons, two on occasion of the disastrous circumstances of the war then carried on, on the continent, in aid of the King of Prussia, and the other in celebration of the victory at Minden, on the 1st of August, 1759. The Protestant interest was supposed to be at stake upon the issue of this conflict, and the hopes and fears of the nation were alternately raised to a high pitch. The discourses bear, each of them, the same character of high-toned patriotism and fire, both of language and sentiment; a fire which was so characteristic of their author, that it was never extinct, even in the latest periods of his life.

In 1759, Mr. R. removed from Boston to the neighbourhood of the metropolis, being chosen afternoon preacher to an opulent, and at that time a numerous, congregation of Dissenters, at Walthamstow, in connexion with the celebrated Hugh Farmer, whose talents as a preacher, and whose writings on Christ's Temptation, and on Miracles, had gained him a high and deserved reputation. At this time it was that Mr. R. renewed the intimacy that had commenced whilst they were fellow-students at Northampton, with Mr. now Sir Wadsworth Busk, who is the last, excepting perhaps two, of all Dr. Doddridge's pupils. The two friends, though pursuing different professions, yet united in the same views on the most important subjects, lived together for some years in the Temple, and afterwards married into the same family.

The sudden death of the king in 1760, in the fullness of glory,

furnished a subject for panegyric. Mr. R.'s discourse on the occasion was published and very highly applauded. His own modesty led him to say of it that it was received with more respect than it merited. On new year's day, in the following year, he preached and printed, at the request of the managers of the Free School in Gravel Lane, in the Borough, an excellent charity sermon in behalf of that institution, entitled "The charitable man the best economist, patriot and christian."

In the course of this year, 1761, Mr. R. succeeded to the pastoral charge of the congregation in Jewry street, which had long been under the care of those illustrious ornaments of the christian church, Drs. Lardner and Benson. To the former, who has been emphatically styled the prince of modern divines, he paid a noble tribute of respect in an Oration, which, to say every thing in a word, was worthy of the occasion that called it forth. It has been, in great part, transcribed into the life of Lardner, prefixed to Dr. Kippis's edition of his works, and will descend to the latest posterity in connexion with a name, which will be an everlasting honour to our country. Upon the death of Dr. Benson, which had happened some years previous to this, Mr. R. had paid the last honours at his grave. This Oration appeared attached to the Sermon and brief Memoir by the Rev. Mr. Picard, and is in the same style of simple, manly eloquence as that for Lardner. In 1762, Mr. R. published a Fast Sermon, and in the following year a discourse on the anniversary of the Hanoverian succes-

sion, preached at the Lord's-day morning lecture, at Little St. Helen's, both published at the request of those who heard them. In the latter the preacher, from our Lord's words, "My kingdom is not of this world," takes occasion to lay down, and in his usual clear and forcible manner, the genuine principles of religious liberty.

In the year 1769, Mr. R. was united in marriage to Miss Parish, eldest daughter of the late Edward Clarke Parish, esq. of Walthamstow. This lady survives to lament his loss, a loss heightened by the high value which her own excellent understanding enabled her to set on his distinguished talents, and by the affectionate and unremitting attentions which he considered it both his duty and his happiness to render, under the loss of sight and other distresses, with which it pleased heaven to afflict her. He left one only child, a daughter, married to S. Iveson, esq. of Black Bank, near Leeds.

At a period when the public mind seemed growing decidedly liberal on religious subjects, the penal statutes against Dissenting ministers and schoolmasters, who could not conscientiously subscribe to the doctrinal articles of the church of England, had fallen into disuse, and it was hoped the time was come when parliament would cordially join in repealing them. The great Doddridge had himself had a prosecution commenced against him for keeping an academy; but the late king had interfered on that occasion to put a stop to it, and it was presumed that as the country seemed now ashamed of execut-

ing these unjust laws, the legislature would be glad of an opportunity of doing them away altogether. The Dissenters applied to parliament in a manly and respectful manner; but, owing to the opposition of the bench of bishops, the application at that time failed of success. It was at this juncture that Mr. R. wrote his celebrated Letters to the Prelates, a production which, if he had never written another line, would have stamped him as one of the most powerful writers of the age. His name did not appear to them, nor did he ever publicly acknowledge them to be his; but his contemporaries never doubted of the fact, and he himself says, "This year, 1773, the Letters to the Prelates appeared, which occasioned much inquiry about the author." It is but saying little of this masterly production to observe that it is convincing and decisive on the subject. There never was an argument more triumphantly pursued. It is a torrent of manly eloquence from beginning to end. Some persons, and those not meanly skilled in the critical art, have conjectured that the writer of these letters must have been Junius himself. The language is all nerve; sometimes grave and solemn, in other parts bitingly sarcastic; but throughout clear, manly and dignified in the highest degree: the author carries you irresistibly along with him; and it is not too much to assert, that let any one, however opposite his prepossessions, sit down to read these letters, he would rise from the reading of them with an impression of inward respect for the defeated party. *Victrix causa dis*

placuit, sed victa Catoni. The force of truth, thus powerfully maintained, at length prevailed, at least to a certain degree; and to the honour of the prelates themselves, let it be mentioned, that one of their body was the person to suggest to the Dissenters, that if they applied again their petition would not be opposed.

After thus for a considerable number of years filling up the office of a minister of religion, and exerting his great powers in the pulpit and out of it, in the sacred cause of religious liberty, Mr. R. in the year 1777, and in the 46th year of his age, thought proper to withdraw from the fatigues of active labour, and to lead the life of a private gentleman, which he did to the time of his death. The reasons which weighed in his mind in taking this step shall be given in his own words: "This year, 1777, after giving six months' notice, I resigned preaching, which I thought it better to do too soon rather than too late. I had survived those sanguine ideas of usefulness I once entertained. Every Sunday's exertion cost me an indisposition of several days. The duties I performed were as well supplied by others, and no person was left destitute of the means of instruction or the helps of devotion by my resignation." But though, after this time, Mr. R. was not officially engaged, his active mind was never idle; he had always some plan of benevolence, or some little anonymous literary labour to occupy him. To the periodical publications of the day he was a frequent contributor, especially to the Gentleman's Magazine, as he had formerly been to a work more of

a religious cast, called the Library. The society of his friends (amongst whom his inexhaustible fund of genuine anecdote, his wit, his peculiarly happy mode of condensing and expressing striking sentiments could not fail to make him a most welcome guest) filled up some portion of his leisure. His library, reflections upon the passing scenes of the world, the pleasing office of ministering to the wants and cheering the solitude of his nearest connection, plans for the welfare and happiness of other relatives, acts of charity of various kinds, for the most part performed in secret, occasional visits to his oldest friends, the occupation of his garden, were now his principal objects.

How various his employments whom
the world

Calls idle, and who justly in return
Esteems that busy world an idler too.

COWPER.

At length, having survived beyond the ordinary period of the life of man, he bade the world adieu with a dignity and tranquillity worthy of himself. He died at his house in Walthamstow, Oct. 17, 1809, in the 78th year of his age. His end was preceded by extreme debility. "Yet happy was his lot in this respect, (to make use of his own words in the Oration on the death of Dr. Benson), that he did not linger on the bed of sickness under tormenting pains, he was not bereft of those faculties which he had exerted for the benefit of mankind, he did not live to despair of the goodness of that Being to whose service he had been dedicated from his earliest youth, but in peace and composure he resigned his spirit into the hands of him who gave it."

MISCELLANEOUS COMMUNICATIONS.

MR. PARKES ON MATTER AND MIND.

To the Editor of the Monthly Repository.

Hackney Road, Dec. 3, 1809.

SIR,

When I sent you the remarks on the "Indestructibility of Matter," which were printed in the Monthly Repository for January last, I had no idea that any christian would have objected to the inference which I drew from the facts then adduced, much less did I imagine that there was any danger of involving myself in a controversy for which my situation in life affords but little leisure, otherwise I am sure I should never have had the temerity to have said a single word upon the subject; but

as your correspondent G. page 598 of the last Repository seems entirely to have mistaken my views in submitting those remarks to the consideration of the public, I feel myself under the necessity of defending those positions, and shall be much obliged if you will allow me a page or two of your next number for that purpose.

Your correspondent writes as though the chemical facts which I had adduced were brought forward as so many direct *proofs* of the certainty of the resurrection of man, whereas I designed to have been understood that what I ad-

vanced was merely intended as an *argument* in favour of the christian doctrine, and that the argument itself was drawn only from analogy—the words are these—“the consideration of this subject, in my opinion, cannot but afford a strong and satisfactory *analogical* argument in favour of human resurrection.” Every man must be aware that this is a subject on which absolute demonstration cannot be expected, but that is no reason why it may not be investigated—and if it can be shewn that Nature presents us with a *variety* of analogies in favour of the resurrection, can the detail of those analogies prove otherwise than acceptable to a Being who ever shudders at the idea of ultimate annihilation?

—If I am right in my conjecture respecting the author of the paper to which I am now directing my attention, nothing can proceed from his pen that is inconsistent with the character of a scholar and a gentleman; otherwise I should have been induced to suppose that he had intentionally mistaken my meaning, in order to have an opportunity of controverting arguments which he knew he should have no difficulty in confuting—

for, he proceeds on the supposition that I had been endeavouring to prove that antichristian doctrine, the resurrection of the body—whereas, it must, I think, appear to every one who reads my paper with attention, that I had a very different object in view.

The doctrine of the resurrection of the flesh has ever appeared to me so absurd, that I am sure I am one of the most unlikely men in the world to have said a word in its defence—a doctrine no where taught in the christian scriptures; a doctrine which one of the sacred writers strenuously opposes, and which he adduces analogical arguments from one of the kingdoms of Nature to overthrow; a doctrine, which I believe was never introduced into any creed public or private 'till the fourth century—that eventful period, when the beautiful system of christianity was first patronized by the state, and loaded with that mass of absurdities which has induced many liberal but superficial thinkers of every country to abandon its institutes,* and the man of patient and accurate investigation, almost to blush to be called a christian.

The doctrines which Jesus the Christ promulgated, were those of

* The introduction of the doctrine of the resurrection of the *body* into our public creeds, has certainly a tendency to bring the christian doctrines of the resurrection of the dead, and a future state into disrepute, as it unnecessarily involves those doctrines in difficulties and absurdities. When men hear the resurrection of the body taught in our churches, they take it for granted that this is a doctrine of scripture, and are thus inclined to discard the scriptures altogether. Had it not been for these unscriptural creeds, the following passage would perhaps never have disfigured the pages of a late elegant historian. “We are” says he, “sufficiently acquainted with the eminent persons who flourished in the age of Cicero, and of the first Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar and in the senate of Rome, the ablest orators were not apprehensive of giving offence to their hearers, by exposing that doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of a liberal education and understanding.”

the resurrection of the dead, and an everlasting life; but as no good purpose can be answered by a resurrection, unless on the principle of identity, I conceived that it was desirable to endeavour to shew the POSSIBILITY of this identity being protected during the series of years that may intervene between death and resuscitation—and hence the *probability* of a general resurrection, independent of revelation.

To this I was more particularly inclined from a recollection of the perplexity that I myself felt, some years ago, on this subject, before I became so much engaged in chemical pursuits as I am at present; having never been able, 'till I contemplated the unalterable properties of matter, to acquire that full and unhesitating acquiescence in the doctrine of a future life, which is so desirable to every one who would receive that satisfaction which such a belief is calculated to produce. But when I could perceive that matter is endued with properties, which, notwithstanding the various forms and combinations into which it may be thrown by man, are indestructible and unchangeable—it occurred to me that MIND, which can only be matter* im-

pressed with peculiar properties, may also be indestructible, and that the God of nature may have so isolated the mind of every human being as to prevent the matter of which it is composed from forming such combinations with the surrounding matter, as would in any way impair it, or destroy its identity.

He has provided, I perceive for the preservation of every property of every particle of matter with which we are acquainted,† and can he have omitted to exercise the same providence in the protection of MIND, that most wonderful of all his productions?

These reflections having operated so favourably with me as to remove some doubts respecting the possibility of a resurrection, with which I had formerly been so much embarrassed, I was desirous of laying this view of the subject before the public, with the hope that it might have the same happy effect on others; and if your correspondent G. will but have the goodness to look at my paper again, especially at the latter part of it, he will perceive that this was my object; indeed, it was my sole motive for publishing such reflections.

* As we are surrounded with matter, and are acquainted with nothing that is immaterial, we have reason to conclude that *mind* is material also. Certain appearances in Nature seem to favour this conclusion. If we take an egg that has lain even for some months unnoticed, and place it in a favourable temperature, caloric alone will impart life unto the inert mass, and a perfect animal, endued with perception, volition, appetite and instinct, will, in a short time, be developed.

† A remarkable instance of this may be seen in any of the metals. If we take a piece of metal, tin, or copper for instance, and place it in a situation to absorb oxygen, it will lose its former appearance and be reduced to a pulverulent mass. If this powder be now put into some of the acids, the whole will be dissolved, so as to form a perfectly *transparent* solution. Here all its properties of hardness, lustre, malleability, tenacity, ductility, and even its opacity seem to be entirely destroyed—but the moment it is precipitated from its solution and the oxygen abstracted, that moment does the metal recover all its original properties, assumes its wonted brilliancy, and is as fit for any purpose to which it is usually applied, as if it had never been dissolved.

Speaking of the tendency of the particles of matter to combine, your correspondent very triumphantly asks, "where is the instance in which they have combined so as to have produced the same individual plant or fossil?" Again, "all the parts of the human frame may be proved indestructible, and they are conceded to be so; but where is the evidence that after they are discerped by the putrefactive process, they will again be united and produce the same identical being?"

Had these questions been put to any of the supporters of the popular creeds, I should not have been surprised, but I am at a loss to conjecture why he should expect me to produce evidence in favour of absurdities which I have never believed. I have only to advise him to read my paper again, and see if he can discover any thing respecting the resurrection of the *body*, or any hint that could fairly lead him to conclude that I ever imagined that the soul or mind of man will be destroyed or decomposed at death, and hereafter re-animated and endued with its primitive and peculiar faculties.

On a second perusal, I have no doubt, but he will perceive that the instances which I have adduced from the vegetable and mineral kingdoms were not designed to prove that the destruction of organized beings would be followed by the re-production of the same identical beings—but merely that the materials of which they are composed might undergo putrefaction, and even combustion, year after year, and from age to age, without having any of their chemical properties destroyed or

impaired; and hence I inferred, that if the Deity has thus provided for the perpetual preservation of the properties of *matter*, he must have made an equal provision for the protection of *mind*, for its revivification in the full integrity of all its parts, and for the restoration of that consciousness of identity on which the value of existence entirely depends.

I am sorry I have occasion to extend this paper to such a length, but I find it necessary to remark on another part of your correspondent's letter, and will then conclude.

Taking an objection to my remark, that "Man appears to be endued with powers capable of perpetual and indefinite improvement," he says, "if he refers to the species, I accord with him, if to the individual, I request his proof." In reply to this, I have no hesitation in saying that I believe my assertions will apply to every individual of the species, and that this is as capable of proof as any assertion can be on a subject which is in its nature incapable of mathematical demonstration. In the first place, is not every man struck with the absurdity of supposing that the Deity would annihilate any of his works, especially that he would destroy any of his rational creatures? But if your correspondent will only allow that the Almighty is infinitely good, I shall have little difficulty in proving that man is endued with faculties for promoting his own felicity, and that he will hereafter be placed in a situation where those faculties will be capable of "perpetual and indefinite improvement."

Look at the state of man in the different stages of life—compare

the imbecility of infancy, and the jejune conceptions of youth, with the acquirements of riper years—consider what the immortal Newton himself must have been when fostered in the lap of his mother; and then view him filling the chair as president of the first society in Europe, or at the age of 70 putting the last additions to his *Principia*, and say whether you can imagine a period, however distant, (supposing infirmities or death had never assailed him) in which he would have arrived at the highest pinnacle of excellence of which human nature is capable.

Is it then to be believed that the Deity who never does any thing in vain, would have bestowed upon man such a variety of improvable talents, in the contemplation of all his improvements being merged in oblivion at the age of fourscore years? Or that having improved our faculties for a considerable time with indefatigable industry; that having in some measure subdued the selfish passions, and just learned the pleasure that there is in doing good; and at the time when our capacities for receiving, and our powers of doing, still more and more good, are all becoming stronger and stronger—can it be imagined that at this moment we shall be precipitated all at once into annihilation? Such a supposition is totally irreconcilable with infinite wisdom, with the goodness of that Divine Being, “who feasts himself on the felicity of his creatures.”

“This infancy of being ~~cannot~~ prove
The final issue of the works of God,
By boundless love and perfect wisdom
formed,
And ever rising with the rising mind!”

THOMSON.

Besides, it is not improbable that, in a future state, even death itself may be better understood, and that it may then appear to have been a *necessary* part of that original plan of the infinitely wise and beneficent Creator for the developement of our faculties, and the consummation of our felicity. For who does not perceive that by death may be effected that which could not have been produced in any other way. By death every object of envy, malice and revenge will be removed; consequently such habits, however inveterate they may have become here, will never harass us hereafter. As the body will be eternally forsaken, libidinousness, intemperance, &c. must be forsaken also, and leave the mind to proceed on its march toward perfection, unshackled by any of those organs of sense which are at present the foundation of so many temptations to vicious conduct.

Whether the consummation of our felicity will take place on this or on any other planet, is of little concern for us to know; but of this, I think, we may be assured, that we shall be placed in situations most suitable to our virtues, knowledge and talents.

————— I cannot go
Where UNIVERSAL LOVE not smiles
around,
Sustaining all yon orbs and all their sons,
From seeming evil still educing good,
And better thence again and better still,
In infinite progression.* THOMSON.

* Mr. Pope has some lines to the same purpose.

“Submit—in this, or any other sphere,
Secure to be as blest as thou canst bear,
Safe in the hand of one disposing pow’r,
Or in the natal, or the mortal hour.

So far from these, or the former, remarks, being intended to shew the inutility of revelation, as your correspondent seems to insinuate, it appears to me that any writer who can adduce a sincere instance wherein nature and reason coincide with the doctrines of the christian scriptures, performs a real service to the cause

of genuine christianity, and has done something at least towards stripping her of those meretricious ornaments which have so long rendered her the sport and derision of unbelievers.

I am, Sir,

Your's, &c.

SAMUEL PARKES.

EXAMINATION OF THE CHURCHMAN'S REASONS.

To the Editor of the Monthly Repository.

Dec. 4, 1809.

SIR,

Your correspondent who calls himself a Churchman, and whose former letters in your Repository have attracted notice by their eccentricity as well as their acuteness, has in your last number, made a strenuous effort, not merely to prove himself entitled to that denomination, but also to shew that the principle which *at present* actuates him, and by which he, and as he tells us, thousands besides, are induced to conform to the worship appointed by law, is perfectly just and rational. In this attempt he has certainly displayed great ingenuity; but I will venture to say, that a paper of equal length, containing so much broad, unqualified assertion, and so little sound argument, cannot easily be produced.

The gentleman begins with stating at large, negatively, what are *not* his reasons for conformity; and then proceeds to inform us positively, but very concisely, what *are*. As he goes along, he

amuses himself by scattering, with an unsparing hand, reflections on the whole body of the Dissenters, which though extremely severe, he gives himself not the least trouble to prove; but takes it for granted, and seems to fancy that his readers will do so too, that they are all true and obvious. The bustling prater of the meeting-house is contrasted with the *silent conformist* to the national worship—the Dissenters according to him, are “bigoted to their own opinions”—they have “minds of the narrowest cast”—“the sermons of their clergy are full of accusations of others, and of the church”—“practical discourses without party zeal are uncommon amongst them”—“they are ever talking of liberty and toleration, but it is liberty and toleration for themselves”—“they are more intolerant to the opinions of others, than even the less candid of the established church.” Of these extravagant assertions, as not the slightest attempt is made to support them by proof, and as they

All Nature is but art, unknown to thee,
All chance, direction which thou canst not see:
All discord, harmony not understood;
All partial evil, universal good.”

can hardly be supposed to be true of Dissenters in general, however unhappily they may, in part, apply to some individuals, it cannot be necessary to take further notice.

Let us then attend to the gentleman's account of his particular case, and that of the thousands who think and act like him.

His statement is in substance as follows;—that he was born and educated in the church;—that he separated from it, and connected himself with the Dissenters; or, as in rhetorical language he describes it, “indulged in foreign travel, and made a voyage of observation and discovery;” (in which voyage, by the way, he must have endeavoured to persuade the foreigners whom he visited that he had abandoned his native country, and meant to take up his abode with them; for as a spy they would not have received him;—and that he is at length returned into the bosom of the establishment. In taking this last step he assures us, negatively, that he is not moved by *interest*;—nor by *fashion*;—nor by *belief* of the whole doctrine contained in the thirty-nine articles and liturgy. He then tells us positively, or affirmatively, that he thinks “public worship a useful, a respectable, a venerable practice”—that “there never yet were found two reflecting men who thought alike on subjects of religious inquiry”—that “if he attend any place of worship, he must worship with those from whom he differs in faith”—and that therefore he may “attend the national church,” because the religion of the Dissenters does not, in his mind, “*so well suit* a retired and quiet layman.”

Now, Sir, though I would not

be so uncivil as to doubt the honesty of the *soi-disant* Churchman, or of any individual of the *thousands* whose example he follows, and though I give full credit to his declaration that his conformity to the church is no proof of his belief of her doctrines, yet I confess that I entertain very serious doubts whether he and his thousands do not deceive themselves, when they imagine that they are not at all influenced either by *interest* or by *fashion*.

With respect to *interest*, the Churchman admits, that the possession or expectation of *civil office*, is an inducement to conform to the church, and I suppose, though he omits the mention of it, that he would not deny this to be equally true of *ecclesiastical office*. Now these two objects taken together, embrace so large a proportion of the population, and engross so much of the revenue of the country, as to account, in a great degree, for the numbers who outwardly conform to the established worship. On the other hand, the instances are very numerous of those who have suffered in their temporal concerns for dissent from the Act-of-Parliament religion, while I believe the cases of those who have benefited by separation are few indeed.

I can however, readily believe, that the Churchman, and many others among his *thousands*, are not in immediate view of places of profit or trust under the crown which require conformity, either civil or ecclesiastical; but I think it so obvious that it can hardly escape the observation of the meanest capacity, that whoever has the *prudence* to resign his understanding to the powers that be, who

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All partial evil, universal good.”

can hardly be supposed to be true of Dissenters in general, however unhappily they may, in part, apply to some individuals, it cannot be necessary to take further notice.

Let us then attend to the gentleman's account of his particular case, and that of the thousands who think and act like him.

His statement is in substance as follows;—that he was born and educated in the church;—that he separated from it, and connected himself with the Dissenters; or, as in rhetorical language he describes it, “indulged in foreign travel, and made a voyage of observation and discovery;” (in which voyage, by the way, he must have endeavoured to persuade the foreigners whom he visited that he had abandoned his native country, and meant to take up his abode with them; for as a spy they would not have received him;—and that he is at length returned into the bosom of the establishment. In taking this last step he assures us, negatively, that he is not moved by *interest*;—nor by *fashion*;—nor by *belief* of the whole doctrine contained in the thirty-nine articles and liturgy. He then tells us positively, or affirmatively, that he thinks “public worship a useful, a respectable, a venerable practice”—that “there never yet were found two reflecting men who thought alike on subjects of religious inquiry”—that “if he attend any place of worship, he must worship with those from whom he differs in faith”—and that therefore he may “attend the national church,” because the religion of the Dissenters does not, in his mind, “*so well suit* a retired and quiet layman.”

Now, Sir, though I would not

be so uncivil as to doubt the honesty of the *soi-disant* Churchman, or of any individual of the *thousands* whose example he follows, and though I give full credit to his declaration that his conformity to the church is no proof of his belief of her doctrines, yet I confess that I entertain very serious doubts whether he and his thousands do not deceive themselves, when they imagine that they are not at all influenced either by *interest* or by *fashion*.

With respect to *interest*, the Churchman admits, that the possession or expectation of *civil office*, is an inducement to conform to the church, and I suppose, though he omits the mention of it, that he would not deny this to be equally true of *ecclesiastical office*. Now these two objects taken together, embrace so large a proportion of the population, and engross so much of the revenue of the country, as to account, in a great degree, for the numbers who outwardly conform to the established worship. On the other hand, the instances are very numerous of those who have suffered in their temporal concerns for dissent from the Act-of-Parliament religion, while I believe the cases of those who have benefited by separation are few indeed.

I can however, readily believe, that the Churchman, and many others among his *thousands*, are not in immediate view of places of profit or trust under the crown which require conformity, either civil or ecclesiastical; but I think it so obvious that it can hardly escape the observation of the meanest capacity, that whoever has the *prudence* to resign his understanding to the powers that be, who

holds himself in readiness to fall down before any image which Nebuchadnezzar the king may set up, who is determined, whatever may be his inward conviction, to pray according to law, and to sing psalms according to law, stands a much fairer chance, in general, of advancement in life, than he who has the fool-hardiness to become a *marked man*, by presuming to think for himself, and by acting according to the dictates of conscience.

The second motive, the influence of which the Churchman utterly disclaims, is *fashion*. But is there not a fallacy in his use and explanation of this word? He tells us, that "he who adopts the conduct which is fashionable amongst any set of men, must do it for the *praise* which attends such practice, and this supposes that he excites sufficient notice by it, to obtain such *praise*." Now, if he will take the trouble to look into Johnson's Dictionary, he will find, that the word *fashion* has various senses; and amongst others, that it signifies "custom; general practice." In this sense, I presume, it is that Dissenters use the word, if they speak of numbers being drawn to church by *fashion*. They go thither because others do. They follow the multitude. But why do men follow the multitude? Sometimes probably from mere thoughtlessness. Not often I believe to excite notice and to obtain praise, but much more frequently to *avoid censure* and to *escape ridicule*. Now, according to this interpretation, the Churchman himself, is under the influence of *fashion*. He tells us that he is absolutely retired; which he could not be if he were to *indulge*

that inclination to declare openly his disbelief of the articles and liturgy, which he must sometimes feel, in spite of all his endeavours to suppress it. He conforms to "general practice;" because the manly avowal of dissent, however honourable it might be to his character, would not "*so well suit* a retired and *quiet* layman." To oppose popular superstition, might excite notice and confer distinction. But these are the very things he would avoid. He is perfectly "unambitious." He wishes to be lost in the crowd. He therefore adopts the wise resolution, to follow the multitude and to be governed by *fashion*.

To be *quiet*, and even to "*study to be quiet*," is undoubtedly the duty of every man; if by that term be meant a disposition to avoid tumult and disorder. But if it be understood to imply a tame and "*silent*" submission to every ecclesiastical imposition, a conformity to every popish or pagan ceremony, an insincere acquiescence in every established dogma, and all this for the sake of peace, or rather under a pretence of peace, it is a temper utterly unworthy of a human being. I say not this for the *information* of the Churchman; he well knows it already. He professes, and I am persuaded he professes truly, to know the church and to know the Dissenters. His mind is capacious, and his inquiries, if I mistake not, have been extensive. He needs not to be told by me, that while on the one hand it must be admitted that the love of distinction and applause is not a legitimate principle of action, it cannot be denied on the other, that the fear of being noticed, is a miserable excuse for

assisting to perpetuate the delusions of priestcraft, or for shrinking from the avowal of unpopular, but important, truth.

But our Churchman objects to the **IMPORTANCE** which the Dissenters attach to the points on which they differ from the establishment. If he had merely affirmed that the points themselves are, for the most part of no importance, he would have said no more than I am perfectly ready to admit. He is welcome to attach as little importance as he pleases to the observation of saints' days, the cross in baptism, kneeling at the eucharist, holy vestments, bowing towards the east, and other fopperies. But when he states that these things are considered as important by the Dissenters, they all know that the very reverse of this is the truth. They are all persuaded that these things have nothing to do with real religion, and they view them with perfect indifference and contempt. It is the church that attaches importance to these points, when, in direct violation of christian liberty, she insists peremptorily on the universal observance of them. Surely, the gentleman has not yet to learn, that the grand subject of controversy in our time is, not whether a christian may not kneel at the Lord's supper, or keep St. Andrew's day, or wear a surplice, if he pleases, but whether "the church has *power to decree* rites and ceremonies, and *authority* in controversies of faith." This monstrous claim of **AUTHORITY** the Dissenters of our enlightened age absolutely deny. They believe with the amiable and excellent Dr. Watts, (Log. p. 2. ch. 3.)

• That the great God, our common

maker, has never given one man's understanding a legal and rightful sovereignty to determine truth for others, at least after they are past the state of childhood. No single person, how learned, and wise, and great soever, or whatever natural, or civil, or ecclesiastical relation he may have to us, can claim this dominion over our faith. No bishop or presbyter, no synod or council, no church or assembly of men, hath power derived to them from God, to make creeds or articles of faith for us, and impose them upon our understandings. We must all act according to the best of our *own* light, and the judgment of our *own* consciences, using the best advantages which providence hath given us, with an *honest and impartial diligence to inquire and search out the truth*; for every one of us must give an account of himself to God." This is a point which even the Churchman himself will scarcely venture to pronounce unimportant. He will not tell me, that it is of no consequence whether I am to judge for myself in matters that most nearly interest me, or am to be bound by the judgment of another man. He will not call this a mere speculative question. No: it is a question of the highest practical importance. It is no less than whether the use of the human understanding is to be allowed or interdicted. It is whether I am to contemplate myself as a free agent, or as a slave of the meanest and most despicable class.

It is scarcely supposable, Sir, that these reflections, which certainly are not new, have not already occurred to the superior mind of your correspondent. But

if they have, it is wonderful that he has not been led by them to perceive, that he has somehow or other mistaken his way, and is got quite out of his sphere. I trust, Sir, that they will occur to him again and again, and convince him that he ought with all convenient speed to retrace his steps. Having been born and brought up in darkness, and having afterwards happily become one of the most promising "children of the light and of the day," it is a very curious fact that he should voluntarily put himself again into leading strings, and listen, though but once a week, to the idle fictions of his nurse and his grandmother. But though, after having been "once enlightened," he has

had the misfortune thus sadly "to fall away," I am not willing to suppose it "impossible to renew" him. I still hope that, as he deprecates the idea that his "children should ever be taught to call this man good, and that man bad, for his opinions concerning infinites," he will soon discover the extreme inconsistency, of leading these same children to a place where they are told, that except they keep whole and undefiled the Catholic faith, which to the eye of unprejudiced reason presents nothing but contradiction and absurdity, they shall without doubt perish everlastingly!

I am, Sir,

Your constant reader,
W. S.

MR. ALLCHIN ON PHILOSOPHICAL NECESSITY.

To the Editor of the Monthly Repository.

Maidstone, Dec. 11, 1809.

SIR,

The doctrine of Philosophical Necessity has been so frequently and fully discussed, that it is now perhaps scarcely possible to throw any new light on the subject, either as it respects the nature of the doctrine, or the consequences which result from its admission. And if those learned and judicious writers who have hitherto employed their pens to remove the difficulties which seem to envelope the system, and to prove its consistency with natural and revealed religion, have failed to satisfy your correspondent, E. N. it can hardly be expected that any subsequent effort for that purpose should be attended with success. Yet, as his objections seem to admit of a satisfactory reply, I beg leave, through the

channel of your valuable Repository, to submit a few remarks on them to his consideration.

Your correspondent asks, "If it be not unjust that temporary misery should be inflicted upon his (God's) creatures, what right have we to say, that the Deity cannot, consistently with his perfections, condemn some to eternal suffering?" Now, the difference between the two cases appears to be so very material, so very palpable and obvious, that it seems wonderful to me how it should have escaped his discernment. If temporal evil be (as I conceive may be proved) an unavoidable step in our progress to perfection and happiness, those who endure that evil may be abundantly recompensed; nay, they will be infinitely more than recompensed. When, therefore, their sufferings are terminat-

ed, and they reflect that they were necessary to the production of universal happiness, in which their own is evidently included, what possible cause can they then have of regret or complaint? But if some individuals are to be *eternally* miserable for the benefit of others, those miserable individuals will have very serious ground of complaint against their Creator. "Why," they may say, "didst thou ever create an universe to the welfare of which our eternal misery was necessary? Others have no greater claim on thy benevolence than we; why, then, should we perpetually suffer, that they may for ever enjoy? If misery be indispensable in thy creation, let others at least alternately bear a part, and let some periods of our existence be rendered supportable. It is cruel to afflict us without end or intermission, merely as a means of procuring happiness for others, from which we are utterly excluded. It is unjust to confer enjoyments on them, at the expense of a vast portion of misery to us, for which we are to receive no recompense whatever. If our sufferings be indeed irremediable, take back the existence which thou hast given us, and reduce us to that enviable state of insensibility, from which, without our consent, thou hast called us into being. Even those favoured creatures, on whom thou hast bestowed unchangeable felicity, if they be not destitute of the least spark of generosity, will readily consent to be deprived of their own enjoyments and existence together, rather than retain them at the expense of that hopeless misery, in which we are involved. How canst thou delight

in so partial a dispensation, or how can thy proceedings be vindicated as equitable?"

If E. N. think that such an expostulation, in such circumstances, would be unreasonable or presumptuous, let him endeavour to show that it would be equally just and benevolent in the Deity to inflict eternal misery on his creatures, as to chastise them with temporary sufferings, the tendency of which would be ultimately beneficial both to others and themselves.

What has been said is on the supposition that the eternal misery of some might possibly conduce to the eternal felicity of others; and it appears to be highly unjust even on that hypothesis. But what ground is there for supposing, that the happiness of some might be in any degree promoted by the endless sufferings of others? It will perhaps be replied, as well, for aught we know, as by their temporary sufferings. But temporary evils, so far as they are occasioned by vice, may be fitly compared to the misfortunes which infants bring upon themselves from their total ignorance of the properties of matter. We are now in the infancy of our existence, and scarcely know how to choose the good and refuse the evil, that is set before us; but we shall not always be so. We sin, because we know not what we do; because we are not sufficiently aware of the destructive consequences of vice; but its effects, both here and hereafter, may surely teach us to avoid it, when our minds are sufficiently matured, though those effects be only of limited duration. Is a man of mature age as likely to burn or

scald himself as an infant at the breast? No; because he knows what would be the effect of thrusting his hand into the fire or into boiling water.

E. N.'s next difficulty respects prayer to God. "The Deity," says he, "chooses to bestow marks of kindness upon us, not immediately, but through the influence of our prayers." This, I apprehend, is a mistake. The Deity bestows the blessings of life, health and prosperity, upon those that never pray to him, as well as upon those that do. No prayers will prevent a fit of sickness or a misfortune in trade. No prayer will relieve excruciating pain, or contribute in any degree to procure a plentiful harvest. All these things are the results of the operation of natural causes; which in their turn are the effects of other causes; and so on, to an indefinite extent. No one can tell how many causes and effects have been employed to produce the present existing circumstances; and to suppose that all, or any of these, should be controuled, altered, or suspended, at the request of a weak and ignorant mortal, would be a degree of presumption bordering on insanity.

E. N. may perhaps argue, that the apostle James assures us, that "the effectual fervent prayer of a righteous man availeth much;" and that he adduces the instance of Elias: I would then ask him, if he does really believe that the most fervent prayer of the most rationally pious, benevolent and upright man on the face of the earth, would, in the present times, avail to prevent the rain from falling, for six months, or six weeks, or six minutes longer than it would

otherwise have been withheld? or that it would procure a single shower of rain which would not otherwise have fallen, when the land was famishing with drought? For myself, I readily confess, I should have no faith at all in any such result.

The case is precisely the same with respect to mental operations; at least, with respect to the mind of every other person but the worshipper himself. The mind, as well as material substances, is regulated by certain laws, and influenced by external circumstances. Our prayers can have no effect whatever on those circumstances, though they may have a very salutary one on our minds. We may pray for the conversion of the wicked; but our prayers will not contribute in the least to that change, unless they stimulate us, who offer them, to use the necessary means. Our prayers will not occasion a miracle to be wrought internally on the mind, any more than externally on matter. Both will still remain subject to those laws by which they have been uniformly governed, and affected by the same causes in the same manner as they would have been, if no prayers had been offered up with such views.

It may then be asked, "what is the end, or the design of prayer?" I would answer, to acknowledge our continual dependence on the Divine Being, and to cultivate in our own minds a proper sense of that dependence, and of his infinite perfections. So far, I apprehend, and no farther, can our prayers be effectual; and this effect they will naturally produce, if offered up with becoming seriousness, without the aid of

a miracle, or any supernatural operation of the holy spirit on our hearts.

And here it may not be amiss to notice what seems a strange inconsistency in the devotional practice of almost all the Christian world. Both Solomon and Jesus Christ have earnestly cautioned the worshippers of God against making long prayers. The latter, indeed, even represents them as heathenish. Yet almost all his followers seem as if they expected, in direct opposition to his instructions, "to be heard for their much speaking." They, in a manner, dictate to the Almighty how he should order events in the course of his Providence; and never fail to implore that he would "shower down his choicest blessings" on themselves and their friends. Surely it would better become creatures like us, when addressing the Supreme Being, to express our firm confidence in his power, wisdom and goodness, our entire acquiescence in all his dispensations, and instead of making so many needless requests, to take what he gives, and be thankful.

But E. N.'s most serious objection "is the view in which moral evil is placed by the doctrine of necessity." Admitting the truth of this doctrine, he asks, "how then is it possible to look upon an afflicted and a vicious man with different sentiments? The same being that makes the one unhappy, makes the other wicked; we must pity both; if we blame either, we censure the appointments of Providence." Perhaps, after all, the views with which a wicked man would be regarded by the consistent necessarian, would be

more congenial with the genuine spirit of Christianity, than those with which he would be regarded by the advocate for that non-entity, philosophical liberty. Those who maintain this tenet, not considering the disposition and conduct of a man as necessarily resulting from the circumstances in which he is placed, and the events to which he is exposed, naturally beholds with indignation every flagrant violation of the laws of rectitude; and can scarcely pity the offender when suffering the consequences of his crimes. But the consistent necessarian, knowing that both the guilt and the sufferings were alike inevitable, and that had he himself been placed in circumstances precisely similar to those of the transgressor, his own conduct would have been equally enormous, reflects on his unhappy case with sincere compassion. Were it in his power, he would reclaim him by the gentlest admonition; he would conciliate him by unfeigned kindness, and, with the most earnest concern for his welfare, would dissuade him from the practice of every species of iniquity, and exhort him to cultivate those virtues and that disposition, which would qualify him for pure and perfect felicity, in a future state of existence. Such, or nearly such, I apprehend, would be the conduct of the libertarian, and of the necessarian, so far as it was influenced by their principles. Which would be most conformable to the genius of the Christian religion, or to the disposition manifested by its founder, I leave to the impartial reader to determine.

But it is not perfectly correct to say, that if we blame a wicked

man, "we censure the appointments of Providence." Blame is that feeling or sentiment which spontaneously arises in the mind from the knowledge of a vicious action. This feeling or sentiment results from the original constitution of the human mind, and was therefore evidently intended by the Creator. "But," say some, "he ought not to have constituted the human mind so that it should naturally blame others for actions, which they were impelled to perform, or to avoid." It is not my intention, to question the competency of such objectors to say what the Deity ought to do, or not to do. However, the necessarian is not so fully convinced that the Creator *has* done wrong, in thus constituting the human mind. Had we been induced to blame no actions but those which proceeded from a self-determining power, we never could have blamed any creature in the universe, whatever he did; nor, consequently, could we have commended any one, however useful he might have been to his fellow creatures. We must have felt alike indifferent to all actions, whether detrimental, or beneficial to society, or to individuals. Would this have been an improvement in our constitution?

Besides, it should be considered, that the design of Providence is doubtless to bring good out of evil;

And better thence again, and better still,
In infinite progression.

But this does not alter the nature of evil while it lasts, nor make the conduct of wicked men less worthy of reprobation.

E. N. asks, how necessarians can say that sin "is displeasing to the Creator?" and adds, "he cannot displease himself by his own appointments." Most certainly he cannot; nor are we warranted to say that the Supreme Being was ever actually displeased with any thing that ever occurred. Yes; "the Scripture informs us explicitly enough, that the Deity is displeased by sin." The Scripture likewise informs us, that "it repented the Lord that he had made man on the earth." And does E. N. believe that the Almighty was ever literally sorry for what he had done? Yet surely there is as much reason to believe one as the other. Both are evidently asserted in condescension to the capacities and ideas of those to whom they were originally addressed. The Supreme Judge will certainly reward or punish every one according to his deeds; but he is alike incapable of anger or regret.

"Too few, alas! already are the checks to wickedness in the world; too few already are the pangs of the wicked man in his career of iniquity, without having recourse to the doctrine of necessity to diminish those which may exist." I would by no means have recourse to this doctrine to diminish the checks to a wicked life; but I do not see that it makes the least difference with respect to them, unless we conceive that eternal punishment ought to be inculcated with that view. If sin be represented, as it truly is, a destructive disorder of mind and heart, productive of incalculable mischief in the present life, and of still more in that which is to come, is not this a

very powerful check to a vicious course? Indeed, what more could we wish for? What else can we imagine that is not included in this? And how does the doctrine of necessity diminish this check? It certainly does not prevent the bad effects of wickedness in the present life; and we are assured that it will not hereafter. Indeed, reason alone will tell us, that we must be cured of our vices in order to become capable of happiness. And when we consider the force of inveterate habits, and how very difficult they are to subdue, we must be convinced that it will require a long and painful process to eradicate them entirely; the longer and the more painful in proportion to the malignancy and inveteracy of the habits. Is not this enough to deter a considerate man from following those courses which will lead to such an abyss of misery? The only difficulty is, to induce men to consider, reflect, and attend to the consequences of their actions. There is no need to invent fictitious arguments to reclaim them from their sins; they need only contemplate those that are real; and necessity certainly leaves such arguments precisely as it found them.

However, I agree with E. N. that this doctrine is very capable of being perverted both by the uninformed and the dissolute; and for this reason I should not be extremely anxious to promote its reception, except amongst those who are firmly convinced of the truth of Christianity, and who are fully sensible of the importance of religion and virtue. To others it may be prejudicial; to them, I conceive, it cannot but be service-

able, by promoting in them a spirit of candour and liberality, of meekness, forbearance, and compassion for those who are hastening to perdition.—E. N. appears to have written with a serious concern for the interests of true religion, and the eternal welfare of mankind. His objections, therefore, merit a respectful and candid attention. Such, I trust, they have received; and if what has been offered above, towards removing those objections, may be thought of any weight in the balance of sound reason, he will doubtless not persist in asserting, that "it *ought* to be to no purpose to prove that the doctrine of liberty involves a contradiction and an absurdity." The religious world have too long been deluded with absurdities in their creeds; and as many of them have been extremely pernicious, and none can possibly answer any valuable purpose, it is devoutly to be hoped that ere long they will be universally and totally rejected.

Before I conclude, if it would not be trespassing too far on the pages of your Miscellany, I would briefly state one or two reasons for dissenting from the Established Church, with reference to the reasons assigned in your last "for being a Churchman." There is a great variety of opinions; let every one be fully persuaded in his own mind. I have, however, no new objections to bring forward; but shall briefly state one or two, that appear to be of the greatest importance; fully sufficient to justify, and even *require* a dissent from that church. If any think otherwise, they are

doubtless entitled to the same privilege with me, of examining and judging for themselves.

The Church of England, and the Church of Christ, appear to be two societies perfectly distinct, and widely different from each other. Christ himself is the only proper head of his own church. He has positively forbidden us to acknowledge any other authority in religious concerns. But the king is the head of the church of England, and claims submission to his injunctions. The doctrine and the laws of Christ are fully and clearly stated in the New Testament. That book is undoubtedly the proper rule and standard of a Christian's faith and practice. But in the Church of England, if we wish to know what to believe and do, we are referred to the Book of Common Prayer, the thirty-nine Articles, and the Homilies. There seems, therefore, to be so material a difference between the Church of Jesus Christ and the Church of England, that it is surprising how they should ever have been considered as the same, or, I had almost said, as having any relation to each other.

And here it seems curious to notice how men run into opposite extremes. "A Churchman," some time ago, mentioned it as an inconsistency in Unitarians, that they admitted the sufficiency of the Scriptures, though they denied them to be divinely inspired. The Church of England, on the contrary, acknowledges them to be divinely inspired, and yet virtually denies their sufficiency. For why has she established thirty-nine articles and three creeds of her own, if not to supply their defects?

defects, at least, of explicitness or perspicuity?

But not only does the Church of England appear to be a different society from the Church of Christ, but the doctrines which she professes, and which she enjoins her members to believe, under pain of eternal damnation, are such as I am unable to reconcile with those laid down in the New Testament. In that book we are told, that "there is but one God the Father." In the Church of England, even in the form of instruction for children, we are taught to look up to God the Father, God the Son, and God the Holy Ghost. In the former, the blessings of the Gospel are ascribed to the free grace and mercy of God; in the latter, they are said to be purchased by the death and sufferings of Christ. In the one, we are told that the wicked will be punished in proportion to their demerit; in the other, that their sufferings will have no termination. Now, though Churchmen, or some of them, may possess sufficient ingenuity to reconcile, or to diminish these, at least *apparent* incongruities, I freely confess, that to me they seem insuperable objections to a communion with the established church. And, therefore, though like "a Churchman," I was born and educated in her bosom, I am at present obliged, from conscientious motives, to profess myself a Dissenter.

"A Churchman's" reasons for conformity, seem to amount to this: that on the whole, notwithstanding some things that he cannot approve of, he prefers the Church of England to any denomination of dissenters; that dis-

senters are illiberal, bigoted, and prejudiced, and continually exclaiming against the church; that on the other hand, churchmen are moderate and candid, and seldom or never preach against dissenters. I am very sorry to find that he has been so unfortunate in his intercourse with dissenters. Surely there are *some* among them to whom his censures will not apply; and can it be denied that there are *some*, perhaps not a few, of the established clergy, to whom they are applicable in their fullest extent? I myself, for more than twenty years, attended the ministry of a clergyman, who, from occasional passages in his sermons, and sometimes hints in his conversation, evidently regarded the principles of dissenters, and especially of Unitarians, with as much horror, as any native of this country could a wild beast of the forest.

I have read an excellent little book, entitled "A short History of the Persecutions of Christians, by Heathens, Jews, and Christians," written by Mr. Anthony Robinson, who, I understand, used formerly to officiate at the Baptist Meeting-house in Worship Street, London. There is an Appendix annexed to the History, in which the arguments of Archdeacon Paley, in favour of an established religion, are distinctly considered; and, to my apprehension at least, satisfactorily refuted. The author contends, as I think, very justly, that there ought to be *no* establishment of the Christian religion by the civil government. Whether or not Mr. Robinson's arguments would prove convincing to "a Churchman," I cannot pretend to determine; but

they are certainly worthy of his attention if he should ever meet with the book, as they would furnish him with another objection to conformity, which seems not to have occurred to him.

Speaking of our former correspondence in the Monthly Repository, "A Churchman" says, my arguments, to him, "want nothing, but the power of conviction." I hope I shall not be accused of an unreasonable "proselyting" spirit, when I express my regret at this declaration, though I could scarcely hope to effect a change of opinion in the mind of one who had attended so much to the subject previously to discussing it with me. I hope, at least, to be excused for this regret by most readers, when it is recollected that my second letter related almost entirely to the sufficiency of the historical evidence for those matters of fact, which are essential to the truth of christianity. Now if what I there urged, were not sufficient to convince the mind of "A Churchman," either he must have attended to some more convincing evidence, or he must consider Christianity as destitute of satisfactory proof. If the former be the case, he would do well to state those arguments to the public, which have operated to his own conviction, either in your Repository, Mr. Editor, or more at large in a separate publication. But if the latter be the case, if he do really consider the Christian religion as destitute of sufficient foundation, what can it signify whether he subscribe himself "A Churchman," or, a dissenter? since if religion be professed with any other view than from a regard to

its divine authority, the whole of it must evidently be considered as a farce; and if the farce must be carried on, it may certainly as well be performed by a man with a mitre on his head and lawn sleeves on his arms, as by one with only a plain coat on his back.

I cannot conclude without requesting "A Churchman" to accept my sincere thanks for his

expressions of good-will to dissenters, and for his wish for a repeal of the Test and Corporation Acts; nor without requesting you, Mr. Editor, to excuse the length of this letter, which I would gladly have shortened, had I known how to have brought its substance into a smaller compass.

I remain, Sir,

Your's with respect,

R. ALLCHIN.

A CONSTANT READER'S REPLY TO AN INCONSTANT READER'S
DEFENCE OF THE TRINITY. LETTER II.

To the Editor of the Monthly Repository.

Dec. 21, 1809.

SIR,

I now send you the continuation of my reply to the Inconstant Reader, which I should have done sooner had not unavoidable engagements prevented.

11. Under his twelfth head he shows dexterity in evading my question respecting the trinity, which I think a plain one, i. e. "If such be the Creator, how can creation be the work of one being?" Instead of answering this plain question, he charges me with recurring "to the stale artifice of throwing dust in the opponents' eyes, by confounding the terms person and being." Here I may retort upon him that instead of meeting the question fairly he resorts to his old subterfuge, without condescending to explain the difference between a person and a being; but this artifice shall not avail him. To drive him from this subterfuge I will attempt to show that, even allowing the word person not always to mean a real being, as applied to the trinity it is identical with the

word being. No person but a real intelligent being can be truly God. This I suppose my opponent will not dare to deny, though he may try to evade its force; as to deny it would be in fact to assert that something may be God which is not a real intelligent being: consequently if there be three persons each of whom is God, each of these persons must be a real intelligent being, and there must be as many beings as persons. Either my opponent must admit that the person of the Father is a real being, and the person of the Son a real being, and the person of the Holy Ghost a real being: or he must admit that the person of the Father is the person of the Son and the person of the Holy Ghost, and the person of the Son the person of the Father, &c. or he must say that all the three persons constitute but one being, even the being we call God. If he adopt the first of these hypotheses, he cannot get clear of maintaining three divine beings, which is tritheism. If he take the second he must in fact

admit that there is but one person in God, and become a Sabellian. If the third, he will make each of the supposed divine persons only the third part of a divine being, or of God; and it will follow that no one of the persons in the trinity is by himself God. I leave him to free himself from this dilemma in the best manner he can. Perhaps he will do it by crying mystery, and saying the doctrine of the trinity cannot be understood; but then he ought to blush for having written on a subject which he acknowledges he does not understand,

12. This writer further asserts, under the same head, that the scriptures contain the only real knowledge of creation! So then, natural philosophy, astronomy, chemistry, and every other science which unfolds the works of God, or discovers to man the nature of things, must be found in the Sacred Scriptures, or they can convey no real knowledge of creation! Ye experimentalizing philosophers, how futile are all your labours; quit your laboratories, and learn philosophy as devotees learn their creed. Ye celebrated divines, how mistaken ye have been in supposing the scriptures were designed to teach theology, not the knowledge of the material world! Paul too it seems must have been mistaken when he said the invisible things of God are understood by the things that are made; at least, if this writer be correct: and, no doubt, the court of Inquisition was of his opinion when it condemned *Galileo* to its dungeons, for pretending to know something of creation which could not be found in the scriptures.

13. Under the same head, my

opponent makes some attempt at supporting the trinity by scripture. He tells us, that the Hebrew word by which the Creator is designated signifies a plurality, and might be translated gods. What then? Would he wish to proceed on this ground, and exchange his favourite notion of three persons for three gods? This would render his scheme more consistent with itself. He does not say it might be translated a plurality of persons in one God; but that it might be translated gods. It must then either be God or gods; but as trinitarians are compelled to say, in dissonance with some parts of their own system, that there is but one God, it follows the Hebrew word referred to is nothing to their purpose. My opponent will not venture to assert that the Hebrew word tho' plural in form is necessarily so in sense; yea that it is not sometimes absolutely singular in its meaning. Jesus Christ himself has settled this point; the Evangelists represent him as quoting the passage, which this defender of the trinity quotes to prove a plurality, to prove the absolute unity of God; and the word used by the writers of the New Testament, when the passage is quoted in their writings, cannot mean a plurality. As to the terms *us* and *our* being applied to the Deity, my opponent ought to have known that this is merely a Hebrew idiom retained by the translators, and though plural terms may be used, and are used in many languages, when but one is meant, singular terms, as *I, me, my, mine, &c.* cannot be used to express more than one, and these are the pronouns generally used when God is supposed

to be the speaker. Surely the cause of trinitarianism must be desperate when its defenders rely for its support on idioms in the Jews' language which the Jews never understood in any such light, and which occur in books professedly written to guard the unity of God from infringement. The innumerable passages of scripture which this writer says speak of Christ as Creator will be found, on the most careful examination, reduced to four, and they have been often shown by good writers to refer not to the literal but to a figurative creation. He should have shown what he meant by the unity of essence before he concluded from it that the work of three beings is the work of but one: indeed the great thing he has to prove is that what is numerically three is at the same time numerically one.

14. Under his thirteenth head he avoids answering a direct question by a quibble about the time of applying the terms *Father* and *Son* to two of the supposed persons in the trinity. If what he asserts were admitted, it would follow that the title *Son* was rather

a term of degradation than of honour; but the scriptures represent it as a most honorable appellation; for he supposes he had higher names before as the *word*, and *God*, though without any good ground.

15. What is taken for granted by my opponent, under his fourteenth head, i. e. that a deist could raise more and greater objections to revelation than are urged against the trinity, is utterly incapable of proof.

16. He ought to have known that unity is the same thing, the word having one definite meaning, of whatever being predicated: hence what he says under his 15th head is totally irrelevant.

What my opponent says in the two last paragraphs of his remarks is too abusive to merit a reply: and I will barely tell him if he can find the trinity expressed as plainly in scripture as it is by its most moderate advocates, and point me to the passages, I will admit its truth.

I remain,

Your's, &c.

A CONSTANT READER.

THE SAY PAPERS.*

No. XVII.

ORIGINAL LETTERS OF MRS. SHEPPARD'S.

LETTER VI. TO MRS. SAY.

***** A FRAGMENT.

To make amends, I can't say I've been in health two weeks together since I came to dear England, but I was told there it would fare so with me here for a

time, coming from so dry an air into so much damp and little provision against the cold here to what is there: if I had staid years there I should have fared worse perhaps, for most people from thence at their return to England have

* The following concluding letters of Mrs. Sheppard's should have stood under the head Biography, but were thrown out of their place by an accident.

EDITOR.

The Say Papers.—Original Letters of Mrs. M. Sheppard's. 731

fallen into consumption, and strange declining illnesses, which have ended in death soon. Be it so;

"What hath this life to make it worth our care,

Since trouble after trouble doth attack;

For what can years to our advantage raise,

Which only keeps the fatal minute back."

Sir Chas. Wotton.

I having written so long a letter unanswered, I shall not at present swell this much bigger. My service to Mr. Say, and tell him how much I long to hear from him and to know how you all do: I hope he will be so good as to write soon, which will very much rejoice the heart of

Your much obliged friend
and humble servant,

MARG^t. SHEPPARD.

I see Dr. Hunt sometimes here and elsewhere, and he always inquires when I heard of Mr. Say, my good old friend; we talk of him often; he has a great respect for Mr. Say. I think myself very happy in the Doctor's company, he is so very reasonable and good-temper'd a creature. I can't come into many of his opinions, but perhaps 'tis because I'm not so wise and reasonable as he is. He and Foster have given up long ago the satisfaction of Christ, and maintain that he only died for his Doctrine; this is a new scheme of Divinity which our forefathers knew nothing of. They say the world is not yet prepared to receive this truth, however they preach it. I tell 'em they seem to explain things quite away, that I've been always used to receive from my youth up in quite another sense, and can't tell how to part with it; let them all say what they will, most people must make a religion to themselves, for there are hardly two people who think alike on any one thing, and it is the sincerity of the heart that is of any account with the Almighty; so shall make myself easy, for if I had heard no preaching, the Gospels and Epistles are quite enough for me to steer by, and the Prophets are a great help to confirm me in the main point; tho' for the most part I do not understand them, and in my conversation I find most of the wise and learned are in the dark about them. The most of preachers give such various meanings to the same words, that one is

at a loss what to believe about it: how-
ever this takes not from the use of preaching, and I like to hear it; it does a great deal of good in general in reforming mankind, who would be much worse without it, for the majority of the world know nothing but what they learn at church, and if they are not wanting to themselves, may get some sort of good by each sermon they hear; and yet I believe it has done a great deal of harm, for when priestcraft prevails in any denomination whatever, it promotes nothing but bigotry and infidelity. God give us understanding in all things that is proper for us to know, and keep us from the vices and infidelity of the age. Tell Mr. Say, Dr. Hunt is going to oblige the world soon I believe; I've read part of the manuscript, but can't say any thing of it 'till I see the whole, which (under the rose) he will bring in his pocket next time he comes here. If you remember, Mr. Foster in his book mentions a learned able pen that he is in hopes will clear such and such points. This is to Mr. Say, so Sir,

I am,

Your very humble Servant,
M. S.

Letter VII. To Mr. Say.

GOOD SIR,

I have at last, by the indefatigable pains of my friends and my own, procured the place of chief Nurse to the Foundling Hospital. I was elected last Saturday; there were thirteen candidates. There were five dress'd-up fine women, one of which the Speaker of the Commons presented, another their Graces of Portland and Richmond presented, the last was too old or they must have had her, so it lay between the other and myself, the rest being all rejected. I had eleven votes, the other had nine;—I did not in the least expect it, Dr. Mead fearing two days before that I should not have it; tho' he knew my interest was good, he feared a better. Mr. Perry and a Lady of my acquaintance went with me. Mr. P. was of use to inquire who of my friends were there, &c. We were called into the room in about an hour, where the committee were sitting, one by one in an alphabetical manner; they say I behaved like a heroine. I considered they were all but grass. The Duke of Bedford asked about five ques-

tions and behaved in the genteelst manner possible. About forty pairs of eyes were full upon me; I look'd sometimes down, sometimes at the window before me. Then the Duke said, If you please M^{dm.} to withdraw, but not to go; then I made them all one low curtsey, looking at them all round, beginning at the Duke. In half an hour my name sounded three times and I went in again; the Duke told me I was elected; I made another curtsey, and thanked the honourable society for the favour they had done me, and said I should make it my chief study to deserve their favour and protection. Then I was desired to stand by the secretary to hear my orders read; then I said I should endeavour to perform every thing there specified; then the Duke gave me another charge extempore: then another curtsey, and I walk'd to the next room to stay 'till the governors went off, to give them a passing curtsey, and to talk to the secretary. Mr. P. told me to day several gentlemen said I did not look more than forty; that was the age they chose, and what Dr. A. under the rose chose to be inserted in the petition: so it hit off very well, for they had agreed to admit no one that was fifty or very near it. The petition was signed by about sixteen men of character and fashion. Fortescue offer'd to sign it, but my friends thought it better not. I had two certificates, one from Dr. Oliver another from L^{d.} Fortescue, of my upright sober behaviour, and skill and diligence in what I undertook. All was read before me to the committee; I happen'd to be fitted for that day's business, which was a kind providence to me: if it had come on a month before, I could not have attended, so must have lost it. What a scene of action I am entering on, and set up to view by all the nation; now I have fifty notes to leave, one at every house, by way of thanks. Mrs. Brooks I believe, and Mrs. Came will go with me for three days to leave them. I can't bear a hackney coach with my lame arm, it would shake it too much. There are three or four notable ladies have promised to assist me in the plan of my charge to make it the easier, for now every thing is rude, and no form, but a chaos. By the Almighty's assistance and his creatures, I hope to be equivalent to so great an undertaking. You may be sure I am full of fears and distrust of my abilities; I am told I need not fear it; it is

kind in them to say so, but it can't be rooted out. I doubt not of all yours being pleas'd and thankful for me that I am like to have what I can't subsist without. I have only time to say that I am all,

Your much obliged humble servant,
M. SHEPPARD.
If possible will see you soon.

Letter VIII. To Mrs. Say.

A Fragment.

MY DEAR MRS. SAY,

I promised to write to you before a month was expired, which is to-morrow. I find myself much refresh'd and enliven'd for these two weeks past. I was in an ill state of health when first I came, and that week I knew not what to do with myself, I was so full of disorders, and the week after I was seized with such a severe fit of the cholic, that I don't remember I ever had one so bad. I was told I was a little time insensible, and that they poured in as they could camomile tea, which in a little time did me great service in abating the pain, and by repeating it removed it. I take these last indispositions to proceed entirely from the ruffle and fatigue my body and mind suffered from the Hospital, which I hope have now subsided. The cares and concern about it before, for a long time, and the pains I took and was taking, and the hurry and confusion when enter'd on it, and believing their scheme from the first which took effect, it is beyond expression what I went through; I think I perform'd next to a miracle, but I knew the nature of my constitution, that it would work afterwards, that I was almost I think, incapable of taking comfort, tho' I had so much reason for it soon after I was removed. 'Tis true I had sense enough to say and think at times that I was full of gratitude to my heavenly Benefactor for being the cause of so many earthly ones, but I think now I have better health I have a better sense of this kind Providence to me, which will a little defend me from an ill-natured wicked world; at least I shall be the better able to bear it. Mrs. Came wrote me lately that there were two more added to my number, which makes it as I understand 25 p'r'm: but Mr. P. alias B. S. I hear not one syllable concerning that. A lady said to me a little before I came, that it was plain he preferred his M. before his character or re-

putation. He always professes to like me very well, and is full of his wishes for me and gladness for any good. I said nought, but I knew for the most part of his life he ever shewed me great civilities and kindness, and have no reason to complain of his outward behaviour now. I divert myself with walking in the fields and to farm houses, putting tea and sugar in my pocket to refresh myself, and amuse myself with the good woman and her rural entertainments, as hayfields, lambs, calves, cows, &c. I have not been twice at any place yet, but seek after new walks and new little guides as I go on; the person I am with being much confined to her shop, which is the only one in this scattered town of South Mims: it being so great a road it consists chiefly of publicans, so am forced to walk some way before I can please myself with prospects. When I was viewing a delightful prospect about a mile from hence, being with a farm woman, a number of haymakers being near me in the next field laid their tools down and came to the hedge side making profound obeisance. I wonder'd they did not go on in their work, they hop'd for my honour's company in the field, I told them I design'd to come present-

ly; when I was in, *my honour* must give them something to drink; still I thought it was the respect they thought fit to pay to a Londoner; they got six jugs of drink for my twelver they bit me of, got a great pole and set in the ground with their tools, and danc'd round and in all shapes—it diverted me so much that I began to think I had got a good penny worth.—If Cato had been present, he would have been seen with laughter holding both his sides. I was only concerned there was so small an auditory. Then I walk'd off with thanks for their entertainment—my little guide told me as I came back, they took me for Lady Albermarle who lived very near there, whose house was in sight—to be sure they performed their best; it was extremely queer and diverting, their nods and winks and ——— smiles, &c. all the honest women hoped they should see me again. At present I am in quest of new places; my present thought is to stay a month or five weeks longer. I am invited to St. Albans for some nights by Mrs. Randall's brother, where I am, who is a great trader there, and has an estate there; we intend to go to-morrow in a Caravan.

* * * * *

BIBLICAL CRITICISM.

TABLE OF PASSAGES in which the Improved Version leaves the Text of Griesbach's 2nd edition; together with those in which it leaves the Received Text without sufficient notice: concluded from p. 568.

For an explanation of the marks, see pp. 388. 566.

I CORINTHIANS.			
Ch. i.	20. of this world G. of [this] world	ix.	1. Am I not a free-man? am I not an apostle? R. T. <i>has these clauses inverted.</i>
iii.	2. not with R. T. and not with	—	10. he who thresheth <i>ought</i> to partake of his hope G. he who thresheth, in hope of partaking.
—	5. ministers R. T. but ministers	—	16. for woe R. T. but woe
v.	7. Take away R. T. Take away therefore	—	20. not being myself under the law. <i>This clause is wanting in R. T. and is added by G. with A. 2.</i>
—	13. [therefore] G. <i>rej.</i>	x.	1. for R. T. but
vi.	2. know ye not G. <i>prefixes or with A. 2.</i>	* —	9. try the Lord G. try the Christ
—	14. raise up us R. T. raise up you	—	20. the Gentiles G. [the Gentiles]
vii.	17. as God G. as the Lord		
—	as the Lord G. as God		
viii.	2. however G. [however]		

1 Cor. x. 24. every man R. T. every man
— 30. If I R. T. But if I. *So in*
xi. 34. xii. 21.

xi. 11. *The clauses are transposed in the R. T.*

— 24. [broken] G. — broken]

— 26. this cup G. [this cup]

— 29. unworthily G. [unworthily]

xii. 6. *it is* R. T. it is

xiv. 18. [my] G. *rej.*

— 40. But let R. T. Let G. *adds*
but with A. 3.

xv. 15. and your G. [and] you

— 20. the first-fruits R. T. hath
become the first-fruits

— 39. one flesh of men G. *rej.*
flesh

— 47. from heaven [heavenly] G.
[the Lord] from heaven

xvi. 24. Amen G. [Amen]

2 CORINTHIANS.

i. 8. befel us G. befel [us]

— 13. even to the end G. [even]
to the end

ii. 10. for what I have forgiven,
if I have forgiven any
thing R. T. for if I have
forgiven any thing, whom
I have forgiven

iii. 17. there G. [there]

iv. 4. *them* R. T. them

— 6. of his glorious knowledge
R. T. and G. of the glo-
rious knowledge of God.

v. 12. For G. [For]

— 18. by Jesus G. by [Jesus]

vii. 16. I rejoice R. T. I rejoice
therefore

viii. 21. *and providing*

* ix. 10. *See Note on the place.*

xii. 7. [lest, *I say*, I should be too
much exalted] G. *prefixes*
— to these words

— 14. a third time G. this third
time, *inserting this with*
A. 1.

— 19. we speak before God in
Christ : and *we do* all
things G. before God,
in Christ, we speak all
things

xiii. 14. all R. T. all. Amen

GALATIANS.

i. 15. it pleased God G. it pleased
[God]

ii. 5. to whom no not
G. [to whom]
[no not]

— 14. how R. T. why

Gal. iv. 7. [of God] through Christ
G. [of God through
Christ]

— 31. So then G. [So then]

v. 1 firmly therefore G. *rej.*
therefore

— 19. [Adultery] G. *rej.*

vi. 15. in Christ Jesus G. [in Christ
Jesus]

— 17. of the Lord Jesus G. of
[the Lord] Jesus

EPHESIANS.

iii. 3. the mystery was made
known R. T. he made
known the mystery

— 8. all *the* saints R. T. all the
saints

— 19. the surpassing love of the
knowledge of Christ R.
T. and G. the love of
Christ which surpasseth
knowledge

iv. 6. us all R. T. you all G.
[us] all

— 9. [first] G. *rej.*

— 29. faith G. use *Newcome's*
note inserted in the I. V.
must refer to G's first edi-
tion : in the second, he pre-
fixes to faith, only the mark
of lower probability.

v. 22. submit yourselves G. [sub-
mit yourselves]

vi. 7. as to the Lord R. T. to the
Lord

— 12. of this world of darkness
G. of this darkness

— 24. [Amen] G. *rej.*

PHILIPPIANS.

i. 8. of Jesus Christ G. of Christ
Jesus

— 11. fruit of righteousness which
is G. fruits which
are

— 17. 16. R. T. 16, 17.

— 23. for G. [for]

ii. 4. not regarding R. T. Regard
not

— 21. of Christ Jesus G. of Jesus
Christ

iii. 21. *that it may be* R. T. that it
may be

iv. 3. And G. Yea

— 23. our Amen G. [our]
. [Amen]

COLOSSIANS.

i. 6. and increaseth R. T. *has*
not these words. G. pre-
fixes A 2.

Coloss. i. 10. that ye may R. T. that ye
may

— 24. in my R. T. in my
— 28. [every man] G. — every
man]

ii. 7. [therein] G. — therein]
— 18. hath not seen G. hath [not]
seen

iii. 4. your life. R. T. and G. our
life; but G. marks your
as a very probable reading

iv 18. with you R. T. with you,
Amen

I THESSALONIANS.

i. 8. also G. [also]

ii. 2. but even R. T. but even

— 9. how working R. T. for
working

v. 3. When R. T. For when

— 5. All ye G. For all ye pre-
fixing A. 2. to for

— 21. but prove R. T. prove G.
prefixes A. 2. to but

— 28. Amen G. rej.

2 THESSALONIANS.

i. 12. Lord Jesus Christ G. Lord
Jesus [Christ]

ii. 8. the Lord Jesus. R. T. the
Lord G. inserts Jesus with
A. 3.

iii. 14. and keep G. [and] keep

— 18. Amen G. [Amen]

I TIMOTHY.

iv. 12. in love, in faith R. T. in
love, in spirit, in faith

v. 4. this is acceptable R. T.
this is good and accept-
able

vi. 12. to which thou R. T. to
which also thou

— 19. on the true life R. T. on
eternal life

— 21. [Amen] G. rej.

2 TIMOTHY.

ii. 3. Wherefore G. [Wherefore]
with a different symbol.

iii. 16. All scripture given by in-
spiration of God is pro-
fitable R. T. and G. All
scripture is given by in-
spiration of God and is
profitable

iv. 1. [therefore] G. rej.

— at his appearance G. and
by his appearance

— 22. [Amen] G. rej.

TITUS.

iii. 15. all R. T. all. Amen.

HEBREWS.

viii. 11. least of them G. least [of
them]

Heb. ix. 10. and carnal G. rej. and

x. 2. would they not have R. T.
would they have G. in-
serts not with A. 2. which
renders the interrogative
form necessary.

— 31. saith the Lord G. [said the
Lord]

— 34. enduring substance G. en-
during substance [in the
heavens]

JAMES.

ii. 3. [to him] G. rej.

— here G. [here]

— 4. then G. [then]

— 5. of the world R. T. of this
world

— 13. but R. T. but

— 15. now G. [now]

— 18. without thy works R. T.
by thy works G. without
[thy] works.

— my G. [my]

iii. 12. so G. [so]

iv. 2. yet ye have not G. rej. yet

— 12. lawgiver and judge who
R. T. lawgiver who G.
inserts and judge with
A. 2.

v. 10. My G. [My]

— 11. for the Lord is G. for [the
Lord] is

I PETER.

i. 24. its G. [its]

ii. 2. thereby to salvation R. T.
thereby G. inserts to sal-
vation with A. 2.

— 13. therefore G. [therefore]

iii. 9. knowing G. [knowing]

— 10. his G. [his], twice.

iv. 3. of our life G. [of our life]

— 14. of glory and of power and
of God R. T. of glory
and of God G. inserts and
of power with A. 3.

v. 8. [because] G. rej.

— 10. stablish G. [stablish]

— 14. Amen G. rej.

2 PETER.

iii. 3. great scoffers R. T. scoffers
G. inserts the words cor-
responding to great — with
A. 2.

I JOHN.

ii. 23. but he that acknowledgeth
the Son hath the Father
also R. T. has not this
clause which is inserted by
G. with A. 2.

iii. 15. [his brother] G. — his
brother]

736 *Variations of the Improved Version from Griesbach.*

1 Jno. v. 21. idols. R. T. idols. Amen. Rev. vi. 2. And I looked G. [And I looked]
So also in 2 John 13.

3 JOHN.

vs. 11. *but* R. T. *but*

JUDE.

vs. 12. carried aside R. T. carried about

vs. 25. *the words* through Jesus Christ our Lord *are inserted by G. with A. 2. and before all time with A. 3. the authorities in the latter case being somewhat inferior.*

REVELATION.

i. 11. the seven churches R. T. the churches G. *prefixes* A. 2. *to seven*

— 13. seven candlesticks G. [seven] candlesticks

— 17. [unto me] G. *rej.*

— 18. ever and R. T. ever. Amen. And

— 19. Write therefore R. T. write G. *adds* therefore *with* A. 2. *So also in ch. ii. 16.*

ii. 17. give *to eat* R. T. give to eat

— 21. to repent; and she will not repent of her fornication R. T. to repent of her fornication, and she will not repent.

ii. 24. and as have not G. *rej.* and *so as to read,* who have not.

iii. 3. and heard and keep G. G. [and heard and keep]

— 8. which none can shut R. T. and none can shut it.

— 16. cold nor hot G. hot nor cold*

iv. 2. And G. [And]

— 3. And he who sat [was] G. [And he who sat] *rejecting* was

— 4. *I saw* R. T. *I saw*

— and on their heads R. T. and they had on their heads

— 5. before his throne G. *inserts* his *only* *with* A. 3.

v. 7. the book G. [the book]

— 14. the elders R. T. the twenty four elders

vi. 1. the seven seals R. T. the seals G. *prefixes* A. 2. *to seven*

— 4. and G. [and]

* — 5. come G. come — and see] *So also vs. 7.*

— 8. followeth G. followed

vii. 5—8. *following Griesbach,* were sealed, *should be inserted in brackets,* in every instance excepting the first and the last.

— 14. O my Lord R. T. O Lord, or, Sir G. *inserts* my *with* A. 2.

— made *them* bright R. T. made their garments bright G. made them bright

viii. 7. first angel G. *rej.* angel

— 8. with fire G. [with fire]

ix. 4. *only* R. T. *only*—*In like manner in ch. ix. 11. R. T. has and; x. 4. their voices; xiii. 3. I saw;*

— 16. for G. *rej.* for

— 18. and by the smoke and by the brimstone G. *rej.* by

— 19. and in their tails R. T. *has not this clause to which* G. *prefixes* A. 2.

x. 5. his right hand R. T. his hand G. *prefixing* A. 2. *to right*

xi. 9. into a tomb R. T. into tombs

— 12. I heard G. they heard *marking* I heard *as very probable*

xiii. 4. and who is able R. T. who is able G. *inserts* and *with* A. 3.

— 5. [to continue] R. T. to make war

— 6. and those G. [and] those

— 7. and people R. T. *wants these words, to which* G. *prefixes* A. 2.

— 8. whose name R. T. whose names

— 13. he maketh G. *rej.*

— 16. to receive *from him* G. that *men* should give them

— on their foreheads G. on their forehead

xiv. 2. and the sound which I heard *was as that of harpers* R. T. and I heard the sound of harpers

* Other places in which the order varies either from that of G. or of R. T. are iv. 5. vi. 15. xii. 10. xiii. 1.

- 3. sang as it were a new song Ch. xxii. 21. of the Lord R. T. of our
G. sang a new song Lord.
- 9. another third angel R. T.
another angel
- 15. [for thee] G. *rej.*
- xv. 6. pure white linen R. T. pure
and white linen
- xvi. 1. the seven phials T. R. the
phials G. *prefixes* A. 2.
to seven
- 3. [living] G. — living]
- 9. and yet the men blasphemed
R. T. *wants* the men, *to*
which G. *prefixes* A. 3.
- 14. [which go forth] G. —
which go forth]
- xvii. 10. [and] G. and
- 13. *will* give R. T. will give
- xviii. 1. another angel R. T. an an-
gel G. *prefixes* A. 2. to
another
- 9. bewail her G. *rej.* her
- xix. 1. After these R. T. And after
these
- 5. both small G. *rej.* small
- 14. [and] G. *rej.*
- 15. sharp two edged sword R.
T. *has not* two edged, *to*
which G. *prefixes* A. 3.
- fierce anger R. T. fierce-
ness and anger
- xx. 3. shut him up G. *rej.* him
and after G. [and] after
- 10. where both the R. T. where
the G. *inserts* both *with*
A. 2.
- 15. *even* the lake of fire G. *in-*
serts these words, but with
A. 3. *only*
- xxi. 3. *and be* their God G. [and *be*
their God]
- 8. and sinners G. *prefixes* *only*
A. 3.
- 9. came and R. T. came to me
and
- 11. [and] G. *rej.*
- 13. and *three times wanting in*
R. T. and *inserted by* G.
with A. 3.
- xxii. 1. a river R. T. a pure river
- 5. night shall not be there G.
there shall not be night
[any more]
- 12. Behold R. T. And behold
- 13. I *am* R. T. I am
- the beginning and the end,
first and the last G. *has*
these clauses inverted.
- 15. Without R. T. But without
- 17. whosoever will R. T. and
whosoever will

We have now completed our laborious comparison; and we must own that it has been rendered somewhat irksome to us by the uncertainty of its answering the purposes which we had in view, connected with the probability that its object might be misconstrued, and with the possibility that the value of the I. V. might, in the minds of some, be depreciated by it. We had not counted our labour, or we should have limited ourselves to a view of the more important departures of the I. V. from the text of Griesbach's 2d Edition.

If a too cursory inspection of our Table should lead any one to conclusions unfavourable to the I. V. and to its Editors, (to whom we consider all liberal readers of the Scriptures as under great obligations,) we beg their attention to the following remarks.

1. The Editors have in no instance stated their determination to abide by the text of Griesbach's 2d Edition; and a very large proportion, probably a very large majority, of the variations which we have noticed, have originated in *Newcome's* departures from Griesbach's *first* edition, on in *Griesbach's* own alterations upon it in his *second*. Hence, unless the editors had set out with the above-mentioned determination, those variations must follow as a matter of course; and these are, in general, of so minute a kind, that, in themselves considered, they are of no consequence.

2. The instances in which the R. T. is left without notice, are certainly contrary to the general

plan of the editors. A very large (desirable,) when a new edition of majority of them, however, consist of those cases in which the reading of the R. T. is supplied by words in italics; and it appears that in these, the editors intentionally omitted to notice the departure. Most of the rest are very minute; but similar departures are noticed in other places.

The purposes which we proposed to ourselves in the foregoing comparison, were to enable those who employ the I. V. to know what is Griesbach's reading in any particular case,—and to assist in reducing the I. V. to Griesbach's text, (if such measure be thought

the former is called for. We feel so much interested in the success of the undertaking, and entertain so decidedly the opinion which we have expressed, as to the unrivalled excellence of the I. V. in communicating clear and correct ideas of the evangelical and apostolical writings, that we should not, without much uneasiness, be suspected of being lukewarm friends to its cause: but there is a cause paramount to every other, and to that we wish to be faithful at all hazards.

C.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section. By the late Rev. Timothy Kenrick. With Memoirs of the Author.* 3 vols. Royal 8vo. Price 2l. 2s. Longman and Co.

(Concluded from page 628.)

In his comment on Luke x. 41, best with the context, but to be 42,—“Martha, Martha, thou art careful and troubled about many things, But one thing is needful”—Mr. Kenrick observes that the connexion leads us to understand the expressions as implying “*Thou art careful and troubled about many dishes, when one only is needful.*” This interpretation, though generally conceived to have been first suggested by Bishop Pearce, may be found in Theophylact and Basil. It appears to us not only to agree

best with the context, but to be the plain and obvious meaning of our Lord's words, and to correspond perfectly with his character and habits. Many expositors have rejected it as contemptibly childish and derogatory from the Saviour's dignity. Dr. Doddridge, in particular, “can scarce pardon the frigid impertinence” of those who thus explain the text. The fact is, Dr. Doddridge has applied to this passage a rule of interpretation which bids defiance to all fair criticism, and which,

* “Family Expositor.” Note *in loc.*

in our judgment, has betrayed into a far country to receive for him into innumerable errors. "It has seemed reasonable to me," says he, "when the text and context will bear two meanings, to prefer that which gives the noblest and most extensive sense, and might make the passage in question most universally useful."* It is almost needless to remark that the deliberate inquirer into the true sense and spirit of the sacred writers can expect to derive little assistance in his pursuits, from a commentary which is avowedly formed on so wild and preposterous a principle.

Mr. Kenrick well explains the term *αναγκασον*, in the parable of the marriage-supper, Luke xiv. 23, (COMPEL them to come in,) as expressive of "earnest persuasion by reason and argument." Those who infer from this passage the propriety of employing violence in defence of what they apprehend to be the true faith, should remember, as our author very pertinently observes, that it was to a feast the servant was directed to bring them, to which it is not usual to force men, although it may be common to entreat and press them. Nor was one servant alone strong enough to force in a great number of beggars against their will. Moreover, Christ is said to have compelled (Matt. xiv. 22, *αναγκασε*) his disciples to go into a ship, although he neither drove nor thrust them into it, but employed exhortation or the influence of his authority for that purpose.

Luke xix. 12. "He said therefore, a certain nobleman went

himself a kingdom and to return."

"In this part of the parable," we are told "there is an allusion to the custom which prevailed in Judea and some of the neighbouring countries, for the kings to go to Rome, to have their right to the throne confirmed by the emperor, and to receive his protection."

It might have been observed that in the machinery of the parable there is a reference not merely to the general custom of the Jews, but to the particular case of Archelaus who, a few years before, went to Rome to receive from the hands of Augustus, the kingdom left him by his father's will, and, on his return, called to account all who, in his absence had been wanting in their duty, and severely punished such as had rebelled against him. This incident was, of course, well known to the Jews. See Le Clerc on Hammond, in loc. It was our Lord's constant practice to deduce lessons of instruction from the occurrences of life and from objects that were before his eyes. There are many very beautiful and striking observations on this subject in Bishop Law's "Considerations." P. 315, &c. Carlisle Edition.

Luke xxiii. 31. "For if they do these things in a green tree, what shall be done in the dry?"

"These words," says Mr. Kenrick, "have been thus paraphrased:—If divine Providence, for wise ends, permits this suffering to befall me, who am an innocent person; so that there is no more apparent propriety in my being abandoned to this fate than in green wood being employed for fuel; what will be done to you, whose vices render you as ripe for destruction, as dry wood is fit for burning."†

* "Family Expositor." Preface to Vol. iv.

† Priestley's Harmony.

All the commentators, as far as we have had an opportunity of examining, agree in giving this interpretation,* but they seem to us to have misapprehended the purport of the text, which we conceive to be as follows:—"If the Jews are guilty of these excesses (*εν τω υγρω ξυλω*) while their state is comparatively flourishing, to what acts of desperation will they not be driven (*εν τω ξηρω*) when its prosperity is at an end, and it is on the eve of destruction?" Matt. iii. 10. is strongly illustrative of the passage. And now also the axe is laid to the root of the trees, &c. The grammatical construction appears to require this sense. Besides a tree is a more expressive image of external condition, whether happy or otherwise, than of moral character: and thus we understand the metaphor in Ps. i. 3. Hos. xiv. 6. Jer. xvii. 8. Job. xv. 32. Nor does Ezekiel xx. 47, militate against this interpretation, since "*every green tree and every dry tree*" is by no means necessarily to be explained as descriptive of "*the righteous and the wicked*," mentioned in the 4th verse of the next chapter. The account given by Josephus of the unparalleled cruelties which preceded the taking of Jerusalem, places in a most affecting light our compassionate Saviour's address in this verse and in those immediately before it, to the "multitude which bewailed and lamented him:" "*Daughters of Jerusalem, weep not for me, but weep for yourselves and your children.*"

The account which Mr. Ken-

rick gives of the two men who were crucified with our Lord, Luke xxiii. 39—43, will convince every impartial reader that he possessed high qualifications as an interpreter of the sacred volume. He maintains that they were not such persons as we usually understand by the term malefactors, that is, they were neither house-breakers nor highway-men; but belonged to a class of Jews who took up arms upon the principle that it was not lawful to pay tribute to Cæsar, and plundered the Romans in return for the tribute which they exacted. His arguments, which we must content ourselves with stating as briefly as possible, are, in our opinion, sufficient to prove the point.

1. It is remarkable that Josephus calls those who were engaged in these insurrections, *robbers*, the same name which the evangelists have given to the two malefactors.

2. The language of one of the malefactors, though used in derision, favours this view of the subject. The Roman soldiers had ridiculed the kingly power of Jesus, saying, "If thou be the king of the Jews, save thyself." In this mockery one of the malefactors joined, adding such sentiments as his own circumstances suggested, "If thou be the Christ, save thyself and us:" in other words, "If thou be appointed to deliver the Jews from the Roman yoke, save thyself from thy present situation, and rescue us who, like thee, are suffering for our attempts to throw off that yoke."

* There is a Sermon by Dr. Jortin on this text, which he explains in its common acceptance. Vol. vii. No. 3.

3. The hypothesis in question is likewise strengthened by observing that Barabbas, whom the Jews preferred to Jesus, is called by the evangelist John, *a robber*, whereas by Luke he is said to be cast into prison for *sedition and murder*. In this sedition and murder the two men were probably his accomplices.

4. The malefactor who rebuked the insolence of his fellow-sufferer, discovers a knowledge of the life and character of Jesus, which is hardly consistent with his being a common robber; but which might well be expected from a man of a religious turn of mind, who had taken up arms upon mistaken principles respecting the sovereignty and independence of the Jewish nation: "This man hath done nothing amiss." Without some supposition of this kind, it will be difficult to account for that faith in Jesus, as the Messiah, which he discovers in the 42d verse. "And he said unto Jesus, Master, remember me when thou comest to thy kingdom:" alluding to that temporal authority with which he conceived it to be the intention of Providence to invest our Lord. As he was conscious of being actuated by good intentions in his past conduct, although guilty of some criminal excesses (verse 41) he might with propriety hope for some marks of the favour of Christ, and Christ might with propriety bestow them.

In Dr. Jortin's Sermon, entitled "*The Penitent Thief*," (vol. iii. No. iv.) the reader will find some good remarks which serve to confirm this interpretation.

Mr. Kenrick's explanation of the 43d verse is in his usual style.

"And Jesus said unto him,

Verily I say unto thee, to-day shalt thou be with me in paradise."

"In answer to the request of the penitent malefactor, Christ promises that he should be in the same state with himself on that day. In order, therefore, to determine where this man was to be, we have only to consider where Christ was. Now it is evident from the history that Christ died on that day, and was laid in the grave; yet he lay there under the smiles of heaven, and with the certainty of a resurrection. The meaning of Christ then, as illustrated by the fact, could be no more than that he should go to the state of the righteous dead; to pious men of former ages, where he should lie in hope of a resurrection. Agreeably to this notion it has been observed that according to the opinion of the Jews, Paradise was that part of the habitation of the dead which was assigned to righteous and good men. This, Jesus might well promise to him, because he discerned in him some promising dispositions, and was convinced, from what he now observed, and from the miraculous knowledge which he had of his character, that the conduct for which he was suffering was to be ascribed rather to the erroneousness of his principles than to the depravity of his heart. That Christ could not mean to promise this man that he should be with him that day in heaven, is evident hence—That Christ did not go thither that day himself; for it was some time after his resurrection before he ascended into heaven. That the soul of Christ, whether it were that of a man or a superangelic spirit, quitted his body at his death, ascended into heaven, the residence of the blessed, continued there three days, and descended from heaven again to re-animate his body, is a supposition which cannot be admitted without some evidence, of which this passage affords none.

"Some have supposed that Christ, on this occasion, intended to say, to-day thou art certain of a place with me in heaven: it is a thing already done and determined; the words to-day being constantly used of any matter then fixed, settled or declared, though not to commence till some months or even ages after. So, '*in the day thou eatest thereof, thou shalt surely die.*' 'Hear, O Israel, thou art to pass over Jordan *this day*;

although neither of these events took place till some time afterwards. In these places, and several others which might be produced, *this day* and *to-day* cannot be understood to mean instantly, or the day on which the words were spoken; but to refer generally to a future time not far distant."

We could wish that our limits would allow of our inserting all Mr. Kenrick's "Reflections" on this portion of the sacred writings. No enlightened friend to truth and goodness can read them without admiration. We cannot refrain from making two extracts.

"Let no one take encouragement from this instance to go on in sinful practices, from the hope that he shall be able to repent, and to make his peace with God, in his last moments. Whoever trusts to such expectations, relies upon that for which he has no authority from scripture, and which cannot take place without a miracle; and a miracle too in favour of a presumptuous offender, and performed in direct opposition to every other part of the divine proceedings."

"Let it be remembered that the customs of ministers of religion visiting notorious criminals or open violators of the law of God, when they are about to die, absolving them from their sins, or giving them assurances of pardon and salvation upon the profession of repentance, derives no countenance from this example: for Christ possessed a knowledge of the hearts and characters of men, which it would be the highest presumption in the ordinary ministers of religion to pretend to: he might therefore justly give assurances where no other person can dare to offer any, without assuming divine powers. Besides, it is pretty clear that the person to whom they were given in the present instance, was not a man who had led an abandoned life to this time, and who never thought of God or religion till the last moment, as is the case with those of whom we are here speaking; but one of upright intentions, and, upon the whole, of a good character, although not without blemishes; to such a man hope might be exhibited, but not to the other."

Mr. Kenrick lays before his readers, at considerable length, two distinct explanations of the introduction to John's gospel, which have, at different times, been proposed by believers in the simple humanity of Christ.

Some, translating *o logos*, *wisdom* have supposed that the evangelist, intending to point out the guilt of the Jews in rejecting our Lord, begins his gospel with declaring that the *wisdom* of God, which belonged to him from everlasting, dwelt in the man Christ Jesus, working the miracles which he performed and suggesting the doctrines which he delivered. Mr. Lindsey, Dr. Lardner, Dr. Priestley and Mr. Wakefield defended this opinion, and it has been adopted by men eminent for talents and scriptural knowledge. Mr. Kenrick thought it "at least very plausible," but it did not give complete satisfaction to his mind. He has pointed out the difficulties which embarrass it.

Others understand by the *Logos*, *Jesus Christ*, the person who is the subject of the rest of the history, and regard the expression, "*the word was God*," as intimating no more than a complete union of counsels and designs between the word of life and God; so that the authority of the one might be considered as the same with that of the other; just in the sense in which Christ says "I and my Father are one;" and "he that hath seen me hath seen the Father." This interpretation is supported by a force of argument which it is difficult to resist in Mr. Cappe's "Critical Remarks," vol. i. p. i. &c. It recommended itself to Mr. Kenrick on account

of its "simplicity and uniformity," in its behalf; so Christ may say and because "it is founded upon the apostle's own words in the beginning of his epistles." "According to this," he observes, "the sacred historian, in the introduction to his narrative, gives us an abstract or outline of the history which he is about to write, as is usual with other historians in entering upon their work; or just in the same manner as a painter first draws a sketch or outline of the picture which he afterwards fills up."

John ii. 19. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

As Jesus seems here to speak of the rebuilding of the temple as his own act, some have hence inferred that he raised himself from the dead, and because his resurrection is in other parts of the New Testament attributed to God, this passage has been adduced as a proof that he is the eternal God. Mr. Kenrick shews that these conclusions are unauthorized, because similar expressions are used by our Lord, where no one thinks of giving them such an interpretation. Thus Matt. x. 39. "He that loseth his life for my sake shall find it" Mark viii. 35. "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." Luke xvii. 33. "Whosoever shall lose his life shall preserve it." In the last passage the word (*ζωογονήσει*) translated *shall preserve*, signifies *shall produce a living creature*.

As in these instances the man who gives up life is said to find it again, and to produce a living being, although this is manifestly beyond the power of a dead body, and must be the work of God

in its behalf; so Christ may say that when the temple is destroyed he will raise it again, when he only means that it will be raised for him again by God. This illustration appears to us to be no less satisfactory than it is ingenious, and, as far as we know, it has not been suggested by any preceding commentator.

From John x. 17, 18, the inference has also been drawn, that our Lord's resurrection was the effect of his own power. The original, as Mr. Kenrick observes, warrants no such conclusion. The literal rendering of the passage is, "Therefore doth my Father love me, because I lay down my life that I may receive *λαβω* it again. No man taketh it from me, but I lay it down of myself. I have authority *εξουσιαν* to lay it down, and I have authority *εξουσιαν* to receive *λαβειν* it again. This commission *εντολην* (that is, the authority before mentioned,) have I received *ελαβον* of my Father." Our Lord's meaning is, that his death was voluntary. His language is illustrated by what he says to Peter, who had just been employing his sword in defence of his Master: "Thinkest thou that I cannot pray to my Father, and he shall presently give me twelve legions of angels?"—implying that it was in his power to avoid death, by the assistance of his Father, had he been disposed to avail himself of it.

Mr. Kenrick's comment on John iii. 13. is so acute and yet so unaffectedly simple, that we cannot withhold it from our readers.

"And no man hath ascended up to heaven, but he that came

down from heaven, even the Son of man which is in heaven."

"That the first clause of this verse, 'And no man hath ascended up to heaven,' cannot be understood literally, of a local ascent to heaven, is evident from this consideration, that it is not true: for it is generally supposed that Enoch, the seventh from Adam, when he disappeared from the world, was taken up there; and it is certain that Elijah was carried thither in a whirlwind. Neither is it true, as this clause seems to insinuate, in connection with the rest of the verse that Jesus Christ had ascended to heaven: for we have no account of any such event in the history of his life, except when he took leave of his disciples, after his resurrection. We must have recourse, therefore, to some other method of explaining the words.

"Now, according to our way of conceiving of things, a man, in order to become acquainted with the divine counsels, ought to ascend to heaven, and converse with God; hence it is that *to ascend to heaven*, or, *to be in heaven*, comes to signify being admitted to the knowledge of the divine counsels. Thus Moses, when informing the Jews how clearly God had revealed his will to them, Deut. xxx. 12, tells them, 'It is not in heaven that thou shouldest say, who shall go up for us to heaven, and bring it unto us that we may hear it and do it?' Now if ascending up to heaven is not to be understood literally of a local ascent, neither is coming down from heaven to be understood of a local descent from heaven, where Christ, or the son of man had never been. What then is the meaning of coming down from heaven? Nothing more than being of divine origin, or coming from God, in opposition to coming from men. It is in this sense that Christ uses the phrase, when he says to the Jews, Matt. xxi. 25, 'The baptism of John, was it from heaven, or of men?' that is, was it instituted by God, or by men? As the baptism of John, then, was from heaven, because of divine appointment, so Christ may be said to come down from heaven, because he had a commission from God to teach. The language which is in this passage applied to a person, is on other occasions, applied to things, where no one can suppose there is a local descent. Thus the apostle James says, 'Every good gift and every perfect gift is from above, and

cometh down from the Father of lights.' Men are furnished with food and raiment from the earth, on which they live; yet these blessings are here said to come down from God in heaven, because they are his gifts.

"We now come to the last clause of the verse, 'The Son of man, which is in heaven.' The son of man could not, at this time, be in heaven; for he was in the world conversing with Nicodemus: but in a figurative sense he might be said to be in heaven, because he was acquainted with the divine counsels."

The following "Reflections," suggested by John iii. 1—13. are worthy of particular attention. We recognize in them a conspicuous feature of Mr. Kenrick's character.

"In the conduct of Nicodemus we see the influence of rank and worldly prudence, in perverting men from their duty. Those persons resemble him, who, in the present day, decline the open acknowledgment of important truth, and satisfy themselves with the profession of it in private; the language of prudence and of a concern to retain the power of doing good, is upon their lips, while a selfish concern for themselves is at their hearts. Let us not follow the example of such men, but remember that where error has been publicly supported, it ought to be as publicly renounced; not in one instance only, but on every occasion; not in words only, but by our actions also; for these often speak a more decisive language than any words. In this manner only can we expect to obtain the approbation of a master who knew no disguise himself, and could not countenance it in any of his disciples. When Nathaniel came to him in open day, he is welcomed as an Israelite in whom there is no guile; but when Nicodemus comes to him by night, he is received with coldness, and rebuked for his timidity; and every method is taken to discourage a proselyte who appeared to be actuated by worldly prudence."

As far as we have been able to inform ourselves, the following very ingenious criticism is original.

John iv. 25. "The woman saith unto him, I know that Messias cometh; (which is called

Christ) when he is come, he will teach us all things."

"It appears hence that the Samaritans expected the Messiah, and that they entertained juster notions of him than the Jews; for they conceived of him as a teacher only, while the Jews regarded him as a temporal prince. This difference in their opinions is probably to be traced to the different books which they received, as containing a revelation from God. For in the Pentateuch the Messiah is spoken of only as a prophet or teacher, but is represented as a king in the latter prophets. This may also account for Christ confessing himself to be the Messiah to the Samaritans, while he carefully concealed it from the Jews. The Samaritans, with such notions of him, were not likely to disturb his ministry."

We think that our author has mistaken the sense of John v. 37, 38.

37. "Ye have neither heard his voice at any time or seen his shape," or, "*ye have neither listened to his voice at any time, nor seen his form.*"

"Hearing God's voice is a familiar phrase in scripture for obeying his will, and seeing him, for observing his hand in the acts of his power. Neither of these things had the Jews done as they ought, which their history abundantly testified; and their conduct is therefore justly urged against them by Christ as matter of reproach. If the words are taken literally, they are not true: for God had spoken more than once to the Jews in an audible voice, and appeared to them in a visible form."

38. "And ye have not his word abiding in you: for whom he hath sent, him ye believe not."

"The maxims of former revelations have no place in your minds, and produce no proper effect upon your conduct, as appears by your rejecting him who has the clearest testimonials of heaven in his favour."

According to this interpretation the passage is attended with much obscurity and is very unsuitable to the context. The words should be translated as interrogations: they will then be

plain and pertinent: "Have ye never heard his voice nor seen his form? And have ye not his word abiding in you, (*that is, have ye forgotten or do ye not regard, his declaration,*) that ye believe not him whom he hath sent? Our Lord manifestly refers not to his miracles, but to the visible descent of the spirit and to the voice from heaven, at his baptism. See Dr. Campbell's excellent note *in loc.*

The following explanation is peculiar to Mr. Kenrick:

John vii. 27. "Howbeit, we know this man whence he is; but when Christ cometh no man knoweth where he is."

"An illustrious prophecy concerning the Messiah, Is. liii. contains the following expression, according to our translation. 'And who shall declare his generation?' which the Jews probably understood as referring to the difficulty of tracing his origin, and which in modern times has been referred to his supposed miraculous birth, or his being without a father. But Bishop Lowth thus translates the passage, 'And his manner of life who would declare?' And another able critic, 'And the men of his generation who will be able to describe?' In either case there is no reference to the birth or origin of Christ; but the Jews might possibly mistake the sense of the passage as we have done."

We prefer, we must confess, the explanation which is given of this verse by Lighfoot and Whitby.

Mr. Kenrick retains the story of the woman taken in adultery, John viii. 1—11. Believing it be the narrative of the evangelist, he supposes, with Bishop Pearce, that the mark affixed to it in some copies, was intended to remind the reader that it was to be passed over, and not, like other parts of scripture, to be read in public. This, it is said, "originated in a foolish apprehension that our Lord's behaviour to the woman

did not sufficiently discountenance adultery." We cannot assent to this opinion. It is altogether gratuitous and hypothetical. Dr. Paley has indeed made it evident* that there is nothing in the account which affects the character of our Lord, as a moral instructor: but the paragraph is wanting in so many manuscripts of great authority that we are satisfied it is not genuine scripture.

John viii. 58. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am," rather, "*I am he.*"

After showing, with his usual perspicuity, that these words are intended to describe the great importance of our Lord's character, as the light of the world or the Messiah, since it was fixed and predetermined in the divine mind before the days of Abraham, Mr. Kenrick concludes his comment on the verse with this sensible remark:

"If it should be asked why Christ speaks of himself as existing before Abraham, and why the Lamb is said to be slain † and christians to be chosen, before the foundation of the world? I answer, that it serves to illustrate the importance of the persons or things which are said thus to exist in the divine foreknowledge so long a time beforehand. Important schemes men keep long in view before they execute them; and it is in order to give consequence, in our apprehensions, to the purposes of the Supreme Being that they are represented as existing in his mind from the earliest periods of time, before Abraham, and before the world was made."

John xx. 23. "Whose sins soever ye remit, they are remit-

ted unto them, and whose sins soever ye retain, they are retained."

"In the language of the Jews, to be admitted into their church, and to partake of the privileges of divine revelation, was to be made holy. On the contrary, those who were without the pale of their church, as was the case with the heathen, were called unholy and sinners, by which term, however, was not meant any moral depravity, but merely being out of a state of privilege. While they remained in this state, their sins were unpardoned: but when taken out of it, their sins are said to be forgiven, they are sanctified and reconciled to God. This language is met with every where in Paul's epistles, and is authorized by Jesus himself, who told his disciples that he should be delivered into the hands of sinners, meaning thereby the Gentiles: It is to them also, that he refers in this verse, where, by authorizing his disciples to remit the sins of whomsoever they pleased, he means to give them authority to receive Gentiles as well as Jews into the Christian church. But power to retain sins was authority to exclude those who did not conform to the terms which they prescribed. Hence it appears how unfounded those claims are which have been advanced, both by Protestants and Papists, on the authority of this text."

This paragraph contains the substance of our author's admirable sermon on "The meaning of the term Remission of sins." ‡ The principle of criticism here unfolded is so obviously just, and of so much importance, as Mr. Kenrick was convinced, in elucidating the phraseology of the New Testament, that we wonder it has so seldom been recurred to in the work before us. We can account for it only on the supposition,

* "Moral Philosophy," Vol. i. p. 347—351. 15th edit. See also Wakefield's Evidences of Christianity, p. 70. 2nd edit.

† Mr. Kenrick has perhaps mistaken the true construction of this passage in Rev. xiii. 8. See Newcome's Translation. REV.

‡ "Discourses on various subjects relating to doctrine and practice." Vol. i. No. xiv.

which is indeed highly probable, that the greater part of the Exposition, was written before the discourse to which we have alluded. The Exposition, it will be remembered, was not, in any degree prepared by Mr. Kenrick for the public eye.

Mr. Kenrick's observations on Acts i. 9. are judicious and interesting:—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

"All we learn from this passage is, that Jesus, after ascending into the air, disappeared from the view of his disciples. On this occasion it is natural to inquire whither he went and what he is now doing. But on these subjects the history is silent. The common opinion, indeed, is that he ascended to some place above the clouds, where God has his peculiar residence, where he holds his court, sits upon a throne, and is surrounded by angels and other beings. But of the existence of such a place, as a separate portion of the universe, we may reasonably doubt. Modern discoveries in philosophy have shewn us nothing in the space with which we are surrounded but planets, like the earth on which we live, moons, comets and stars. The sacred writers do indeed seem to suppose the existence of such a place as that which has been just described; but it is rather done to help our conceptions than to represent what is strictly true, and ought no more to be understood literally than when they speak of the Deity as having hands and eyes and other organs of a man, or as moving from place to place. In regard to the place which is designed to be the residence of good men after the resurrection, it is probably this earth, after it has undergone certain important revolutions which may be necessary to prepare it for this purpose.

"If then there be no local heaven above the clouds, Christ, in ascending, could only go into the air, and never proceed beyond the limits of this planet. Accordingly, some have supposed that

he is still on or near the earth, although invisible to us, and that he is employed, together with Enoch and Elijah, in a way which we cannot comprehend, in promoting the designs of Providence respecting the Christian church. In confirmation of this opinion, they have observed that he appeared several times in person to the apostle Paul.* But it must be remembered that on this subject, the present residence of Christ, we have nothing but conjecture to guide us; the scriptures having been silent, or, at most, having only furnished obscure hints."

Acts ii. 24. "Whom God hath raised up, having loosed the pains of death," rather, "*the bonds of the grave.*"

"This" says Mr. Kenrick, "is a quotation from the Psalms in the Greek version, which was commonly in use in Judea at this time; but the Hebrew word signifies either bonds or pains, and the authors of that version preferred the latter."†

In our opinion *λυτας τας ωδυνας του θανατου* should be translated, *having loosed the birth-pangs of death.* The force and beauty of the passage entirely depend upon this view of it. See Wakefield's Sylva Critica, vol. II. sec. xcix. Hammond, who is referred to by Pearce observes that *κρατρισθαι*, *being holden fast*, in the latter clause of the verse, "shows that the sense is bands or cords." The criticism is not just. In this case, the reading should have been, *because it was not possible that he should be holden υπ αυτων*, *by them*; whereas it is *υπ αυτου*, *by it*, that is, *by death.* In confirmation of Mr. Wakefield's reasoning, we may remark that the text is strikingly illustrated by Col. i. 18. and Rev. i. 4. where Jesus Christ, is styled *ο πρωτοτοκος των νεκρων*, "*the first-born from the dead:*" and by Rom. viii. 29.

* Priestley's Discourses, Vol. II. Disc. IV. Pt. 2.

† Pearce.

and Col. i. 15. where he is said to be "the first-born among many brethren," and "the first-born of the whole creation."

The following reflections on Acts ii. 25—36. are delivered with Mr. Kenrick's characteristic simplicity and animation :

"Let christians rejoice in the exaltation of their master. He who was treated with contempt and scorn by the world, who was condemned and crucified as a malefactor, is raised to a post of the highest dignity and honour, the honour of bestowing upon men those miraculous powers by which superstition, idolatry and vice were to be overthrown; and by which virtue, truth and righteousness were to be established in the world. A glorious prince, more honourable than any who occupied the throne of his father David! A happy triumph, not obtained by blood and slaughter and the many evils of war, but by the sacred energy of truth; the willing subjection of the mind to laws which it approves! It is the emancipation of slaves from the tyranny of vice. Such a triumph is as honourable for the vanquished as for the victor. Let us rejoice that our master has obtained the joy set before him, the glory which he desired, the only object worthy of the ambition of a truly virtuous and benevolent mind, that of conferring upon mankind the most extensive blessings. He has now a name given him above every name; he stands first in the list of virtuous characters and of the benefactors of the human race. And well does he deserve this distinction; for although in the form of God, although possessed of a power of working miracles at pleasure, like God, he restrained the exercise of this power, and took upon himself the form of a servant, and became obedient to death, the death of the cross."

Acts ii, 44, 45. "And all that believed were together, *not in one place, but united in different societies*, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

"This," observes our author, "was a remarkable effect of their faith in Christ, and showed the little value they placed upon temporal possessions, when compared with the eternal inheritance promised to them in the gospel. Their joy in the clear evidence of a future state of happiness for good men, given them by this new doctrine, was so great that their worldly property seemed of no value, any further than as it afforded them an opportunity of dividing it with their brethren, and of administering to the wants of those who were in distress. This community of goods could not be the work of a day, but must have required some time to accomplish it."

We find a similar comment on Acts iv. 32. "Neither regarded any of them the things which he possessed as his own, but they had all things common."

Mosheim has rendered it at least highly probable that this community of goods consisted in a common use, arising from an unbounded liberality which induced the opulent to share their riches with their necessitous brethren.* Hammond thus explains the passage: "they agreed in the same christian designs, and the richer communicated their goods to the poorer as freely as if they were theirs." His note on the true import of the term *κοινωνία* is well worthy of perusal. Whitby also views the passage in this light. A form of speech very much resembling that before us, occurs in the apostle's eloquent description of Christian Love, 1. Cor. xiii. 5. "she seeketh not her own." Contributions are expressly said, Rom. xv. 25, 26, to have been made in Macedonia and Achaia for the poor saints at Jerusalem: and Paul delivered directions concerning similar contributions to

* Mosheim's Diss. relating to Eccles. Hist. on the Community of Goods among the first Christians.

the church at Corinth. 1. Cor. xvi. 1—4. 2 Cor. viii. 1—4. It is evident that, at least, when these collections took place, all private property was not put into a common treasury; and this single circumstance furnishes a sufficient answer to what Mr. Gibbon and such writers have insinuated on the subject. Mr. Kenrick has some reflections, in another part of his work, which are too apposite to be unnoticed. Speaking of Zaccheus, Luke xix. 8, he says,

"We see how the influence of christianity disposes men to acts of liberality. No sooner is Zaccheus acquainted with the doctrine of Christ than he gives half his goods to the poor. The precepts of Christ indeed did not require from him so great a sacrifice; yet such a voluntary act of benevolence is a noble proof of the little value which he placed upon temporal good things, in comparison with those spiritual benefits with which he was become acquainted; and of his gratitude to God for communicating them. It is also still true that wherever the genuine principles of christianity are felt, they teach men to regard with comparative indifference the riches of this world and incline them to acts of liberality to the poor."

Mr. Kenrick's explanation of Acts vii. 59, is, in our judgment, the most satisfactory and, at the same time the most ingenious which we have ever seen. The turn given to the passage will, we presume, be generally approved by persons who are acquainted with the phraseology of the scriptures.

"And they stoned Stephen, crying out, and saying, Lord Jesus, receive my spirit," "*receive my life.*"

"The word *God* has been very improperly inserted in this verse in our translation, as it is not found in the original. Stephen, having just been favoured with a vision in which he saw Jesus, and retaining the impression of it still strong upon his mind, perhaps, still seeing him

at the moment when he was dying, is naturally led to address him, requesting him to accept of his life, which he surrendered in his cause. But no argument can be adduced, from the extraordinary circumstances in which Stephen was at this time, for addressing prayers, to Christ in general."

On the history of the Æthiopian treasurer (Acts viii. 26 to the end) Mr. Kenrick offers these just reflections:

"Happy are they who like this nobleman, have courage to avow their religious principles in the most trying situations; who, amidst the cares and pleasures of exalted stations and important employments, can find leisure to attend to the duties of religion and to improve their minds in useful knowledge. They will find that the time thus employed has not been spent in vain. In the principles which they hereby acquire, they will experience support when every earthly succour fails. The favour of princes is uncertain, and soon lost. All worldly grandeur will cease at death, if not before; but of the delightful prospects and divine consolations which religion affords, men can never be deprived. These will follow them to the grave, and live beyond it. Let no business or station induce us to neglect what is so necessary to our welfare. It is the only consolation of the poor; the last resource of the rich."

We are much pleased with our author's criticism on Acts xvi. 30, 31. "Sirs, what must I do to be saved?" rather "*to be safe?*"—And they said, "Believe on the Lord Jesus Christ, and thou shalt be safe, and thy house."

"In asking this question, 'What shall I do to be saved?' or to be safe, the gaoler, who had probably never heard of a future life of happiness or misery, as preached by the apostles, referred entirely to his personal security, about which he was naturally alarmed, in consequence of the earthquake which had shaken the house to its foundations, and opened the doors of the prison. The answer of Paul and Silas, therefore, assuring him that if he would believe in Christ he should be safe, and his house, must refer to the same subject. In the circumstances in which the parties were

placed, this was the natural and obvious meaning of the question and reply, and the interpretation is confirmed by the language of the apostles on a variety of occasions. To deliverance from Jewish superstition and heathen idolatry by embracing Christianity, they uniformly apply the term salvation or being saved. Thus we are told that God will have all men to be saved and brought to the knowledge of the truth: where the latter expression explains what is meant by the former. The principal idea included in this salvation was evidently a deliverance from ignorance, superstition and a false worship; but it seems also to have been connected with a deliverance from temporal calamities; for with such calamities we know that the Jews were threatened, and actually visited, for their rejection of the gospel, while those who embraced it were preserved safe. On this ground the apostle Peter, Acts ii, 40, exhorts his countrymen to save themselves from this untoward generation. To similar evils the heathen world might likewise be exposed, if they acted in like manner; with evils of this nature the gaoler was evidently threatened, when on account of his severity to the preachers of the gospel, his house was shaken from the foundations. They might therefore with propriety tell him, that if he believed in Christ, both he and his family would escape danger. This, indeed, was not the whole or principal benefit which he would derive from his faith; but it was all about which he inquired.

"I have dwelt the longer upon this passage, because the interpretation given is unusual, and may probably to some appear harsh: but I am persuaded that a proper consideration of the occasion and of the usual language of the apostles, will reconcile the mind of the attentive inquirer to it."

Mr. Wakefield gives the same translation of the phrase with Mr. Kenrick, but understands it in a different sense. The impartial examiner, after reading the quotation which we have just made, will probably think, as we do, that that eminently-learned critic has expressed himself with too much

confidence. "*ἵνα σωθῶ, to be safe, viz.*" says Mr. Wakefield, "to avoid *punishment* for what has befallen the *prisoners* and the *prison*; not doubting but those men, who had occasioned such extraordinary events, could deliver him from the power of his superiors. This is beyond all doubt the sense of the passage, though Paul, in his reply, uses the words in a more extensive signification: a practice common in these writings."*

We regard it as a peculiar excellence of the work before us, that it contains so many incidental remarks, tending to demonstrate the divine authority of Jesus Christ. Mr. Kenrick, however, has omitted to observe on Acts xvii. 32. ("*And when they heard of the resurrection of the dead, some mocked,*") that in addition to the other obstacles with which Christianity had to contend, in its infancy, it was attacked by ridicule.

Acts xviii. 3. "And because he was of the same craft, *of the same trade*, he abode with them and wrought: (for by their occupation they were tent-makers.)"

"The tents," says Mr. Kenrick, "which Paul and his companions were employed in making, were composed of linen or skins, and used as a summer residence in hot climates, by travellers upon their journeys, where no other lodging was to be found, and by soldiers in their camps."

Michaelis has pointed out several difficulties that attend this acception of the word *σκηνοποιοί*, and has assigned reasons which deserve to be attentively considered, for translating it, "*makers of mechanical instruments.*"†

* See the Notes to his Translation, in loc.

† See Marsh's Michaelis, Vol. iv. p. 183—186.

Acts xix. 16. "They fled out of that house naked and wounded."

It should have been remarked, that the word *naked* means *without their upper garments*. Mr.

Kenrick has a good criticism on this expression in John xxi. 7. So likewise, when it is said of our Lord on his way to Calvary, Matt. xxvii. 28. that "*they stripped him*," the meaning is, *they took off his upper garments*. This interpretation is sanctioned by the use of the word in the Greek classics. The well known passage in Virgil, "*Nudus ara, sere nudus*," Geor. i. 299. is manifestly a translation from Hesiod :

"Γυμνον σπείρειν, γυμνον δὲ βωπτειν,
Γυμνον δ' ἀμασθαι."

Oper. et Di. ii. 9.

In his reflections on Acts xxvii. Mr. Kenrick might have noticed, that the minuteness of the description affords very strong presumptive evidence of its truth. It is the interest of the man who writes fiction to speak a general and indeterminate language; to avoid a precise discrimination of time, places, persons, and other similar particulars. But the incidents of Paul's eventful voyage are related so much in detail, as to preclude, in the judgment of every candid, unprejudiced mind, even the suspicion of forgery.

From the extracts which we have made, our readers will now be able, in some measure, to form a correct estimate of the volumes before us. They challenge the diligent examination of all who

love a rational and liberal criticism of the scriptures; and no serious, inquiring Christian can peruse them without pleasure and improvement.

While the work discovers great vigour and comprehension of intellect, its character is plainness and simplicity. There is nothing in it which bears even a distant resemblance to the ostentation of learning: competent judges, however, who read it with care, will be at no loss to discern that the author's stores of knowledge were at once rich and varied. Mr. Kenrick had no ambition to shine as a scholar; his infinitely nobler aim was to be useful in teaching the uncorrupted religion of Jesus Christ. It may justly be said of him, that he was an indefatigable student, and that, in the spirit of the advice which was given to a late excellent minister, at the beginning of his public life, and which cannot be pressed with too much earnestness on all who are similarly circumstanced, he "*made every kind of study pay its contribution to the oracles of God.*"*

Mr. Kenrick took advantage of the inquiries of those who had gone before him. To the elaborate and judicious Commentary of Bishop Pearce he is frequently indebted. Yet we see in almost every page plain traces of a deep and original thinker. As a verbal critic, his talents were highly respectable; and we make no scruple of declaring our opinion

* See the Preface to Harmer's "*Observations on divers Passages of Scripture.*" p. xvi. 3d Edition. The reader will find a very pleasing representation of Mr. Harmer's Character, in the Preface to the former part of Dr. Symonds's "*Observations upon the Expediency of Revising the English Version of the Four Gospels, &c.*" p. iv.

that, as an interpreter of scriptural phraseology, he has, on the whole, very few, if any, superiors. The "Reflections" contain a serious and most interesting application of Christian motives, and display a deep insight into human nature, a pure and fervent love of divine truth and a lively interest in the everlasting happiness of mankind.

Mr. Kenrick's style is, in general, clear, concise and forcible. We have noticed a few verbal inaccuracies; such, perhaps, as with the utmost care, on the part of an Editor, are not to be avoided in a posthumous publication of any considerable extent. A note in the margin should have informed the reader that the paraphrase of the Lord's Prayer, vol. i. p. 89, is taken from Dr. Priestley's English Harmony.

The Editor† has prefixed to the

Exposition, a Memoir of the author's life and character. As an elegant and affectionate tribute to departed friendship, these introductory pages must gratify every reader of sensibility and taste. We think them well calculated, moreover, to instruct and encourage all who are alive to the charms of wisdom, virtue and goodness.

We are unwilling to dismiss this article without observing that Mr. Kenrick's life, adorned as it was by a rare union of learning, zeal and candour, affords a bright model for imitation to Christian ministers, and that his memory will be ever dear to those, and many such there are, who owe to his wisdom and kindness, through the favour of an indulgent Providence, their best principles of conduct and their purest sources of enjoyment.

† The Rev. John Kentish. We make no extracts from the Memoir, because the substance of it has already with the Author's permission, appeared in the *Monthly Repository*. See vol. iii. p. 57.

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